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Editorial Notes

THE MISSIONARY FELLOWSHIP

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Bishop Mann, of the Church Missionary Society, works in the southern island of Kyushu, with residence in Fukuoka. He is the newly elected Chairman of the Fellowship of Christian Missionaries, and this editorial reflects the spirit of the sessions of the recent meetings which proved to be so encouraging.

The members of the Missionary Fellowship are themselves best qualified to say whether the annual conference was a success or not, and the general opinion seems to have been that it was a most helpful gathering. In one sense the group was put to the test in this second year of its re-organisation. A desire to give it a good start would have secured a good attendance for its first conference; but only as members were helped by that would they make a point of being present this year. Thus the large number that each session brought together, in spite of the counter attraction of fine weather following upon a spell of rain, testifies to the fact that the conference supplies a need and that it may be counted upon to promote that fellowship which is now the chief justification for the organisation. There is no doubt that many attend who did not do so under the old regime unless they had the privilege and responsibility of being delegates. The fact that one may sit where one will and come and go as one likes appeals to the missionary's innate love of freedom. It helps to promote the feeling that the Fellowship is open equally to all, and that holds good promise for the future.

The papers printed in this issue will show what kind of fare was served up and how varied were the dishes provided under a menu of future hopes. They contain sound meat which many will want to digest again in their written form. Taken together they reveal

a sense of a God-given task from which He alone can grant the release and for the fulfilment of which humility and love are the outstanding equipment. No satisfactory solution of the discussion problem seems yet to have been found. When this has been thrown entirely open the results have not always been helpful. On the other hand, when discussion is limited to selected speakers, there is always the danger of resentment on the part of those who have no opportunity of saying what they feel they must say. Perhaps the solution lies in some middle way of having certain speakers to lead off in the discussion but allowing time for others to follow them. More than one of those charged with the discussion of a paper this summer confessed that his contribution was independent of the paper that he was supposed to be reviewing (for which he was not always responsible) and we were treated to a second paper under the same theme. That was interesting enough but can hardly have been what the program committee intended.

Perhaps the outstanding feature of this year's conference, and that which made it so helpful, was the way in which the spirit of devotion overflowed from the periods set apart for worship and permeated the whole. That made the sense of fellowship very real and was just as it should be in a year of tension when it would be fatally easy to mark time instead of listening to God's "Go forward!" Those who work in Japan proper must have realised how much more difficult are the conditions under which others carry on in neighbouring areas, though this may be but a temporary phenomenon. The conference will have served its purpose if it summons all of us to more steadfast confidence and clearer sympathy in these days of crisis.

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POSSIBILITIES OF CHRISTIAN FELLOWSHIP

Amid the turmoil and indescribable suffering on the continent the Christians are carrying on bravely and standing the strain with fortitude and composure and, thank God, a most sincere spirit of fellowship with Japanese Christians. An impressive instance is related in a recent issue of our sister publication, "The Chinese

Recorder." Wrote a certain Christian Chinese leader—

"I cannot close this letter without a tribute to the attitude of the Chinese Christians towards the people of Japan, especially towards the Christians there. They pray for them as they do for the church in China, and really feel that their union in Christ is stronger than all that separates. This is especially noticeable when a Japanese Christian soldier comes to our church, (for we are practically living in the midst of an armed camp, and from time to time have such a visitor). The words "I am also a Christian" banish at once the expression of strain and apprehension on the faces of our people. Last Sunday an English-speaking soldier came,—a man who is a graduate of an engineering college in his own country and is teacher of a Sunday School class of high school boys—now a private soldier in the transportation corps. . . . The man had a talk with Pastor Huo and in leaving, since he was about to go to the front, he asked for a verse from the Chinese Bible, with Mr. Huo's autograph, to carry in his cap. The verse Mr. Huo gave him was this: 'Where there is neither Jew nor Greek, barbarian nor Scythian, bond or free, but Christ is all in all.' "

We pray for the multiplication of such men on both sides.

"MADRAS, 1938"

These words will long be a landmark in the world-wide Christian movement because of the conference to be held in December with representative men and women from our communities in all lands. To Oriental Christians it is especially significant because their numerical weight and the burden of interpretation on them are greater than ever before.

In our next issue we expect to present papers by several delegates from Japan, and after the conference becomes history we shall share with *The Yearbook* the results insofar as they can be reported in writing. In the meantime we wish the delegation God-speed. We pray for them God's guidance. Missionaries and nationals alike, they bear a heavy responsibility. We trust that the papers in this issue may shed some light on their conferences.

"GRACE BE WITH YOU."

To the readers of *The Quarterly* greetings in the words with which the epistles in the New Testament generally begin and end.

It is a thrilling experience to be asked to join the train of the illustrious who have edited this organ of the missionaries of Japan. We remember gratefully those who have served in and since the days of "The Japan Evangelist", and particularly those of recent days, Mr. Walton, Miss MacCausland, and Dr. Lamott; and we wonder if we can maintain their high standard.

We shall do our best to keep up with them. A friend recently remarked that it would be better if the printers turned out only half their present output. True it is that a great deal of the printed matter is not addressed to any vital needs of ours, and that every man owes it to his best self to learn to discriminate. We shall hope to use only that which can edify and build up Christ's Kingdom—even if the quantity decreases.

We welcome to the staff a new member, the Rev. Marlin D. Farnum, who is taking care of the news section. He has been a member of the Baptist missionary group since 1927, and combines work as their secretary with responsibilities also at the Misaki Tabernacle in Tokyo.

Inasmuch as the members of the Fellowship of Christian Missionaries should read and support this magazine as their organ, we trust that each one will consider it his, and cooperate sympathetically, as many are doing, in sharing through its pages their experiences in Christ's work. We imagine that to receive no reactions whatsoever to our articles would be a bit like speaking to empty space. If you care to write to us concerning any article or any question you should like to discuss or have discussed, we shall try to furnish a forum for the missionary community. Never was there more need of solidarity than now.

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NOTE:—By accident the signing of Mr. Albright's initials to the last of the editorial notes in the summer issue gave some the impression that he wrote all of them, whereas in fact Dr. Lamott wrote all the others. The responsibility for the error was ours and we beg the pardon of all who were confused or misled.—Ed.

Enlarging Frontiers for the Christian Movement in Japan

CHARLES IGLEHART

In addition to a natural hesitancy to tackle so huge a theme as that assigned me, and to an acute sense of my own inadequacy for such a study, I have also at every step had to challenge and lay the ghost of doubt and questioning that haunts anyone who would today attempt a constructive and forward-looking view of our Christian movement in this land.

The question persists: Is it any use for us, a group of foreigners, to rest in the protected seclusion of our privileged position and discuss the state of the church? Not only that: Is there much that can be done right now even by the most responsible church leaders by way of setting goals and moving freely toward them? To talk of moving our frontiers at this time seems like discussing the wisdom of an added third story to our house when the family is huddled together in the cyclone cellar while the fury of a storm is tearing at the foundations of the entire building.

"The Christian Century" under the titles: "In a Time of Waiting" (Apr. 27), "The Arrested Church" (May 25), and "While the Church Waits" (June 1) is now taking the editorial position that the times are so far out of joint that the church cannot even fix its attitudes, much less move to action in relation to the world of which it is a part. Society has gone pagan, and the alternative programs it offers the church are all alike unacceptable. The church, too, has gone secular, and is so deeply a party to the tangled world situation that it cannot even find criteria in its own life by which it may pass judgment on society. All it can do is sit in penitence rethinking its theology, reorienting its worship, and hoping for this interim transition period to pass.

If the most courageous leadership of the liberal wing of Protestantism in the most secure nation on earth has furled its sails and run for port, what temerity must it take for anyone even to think of the tiny frail bark of Japanese Christianity, in the midst of wars and rumors of wars throwing its helm over, spreading canvass, and heading dead into the storm in quest of new areas to possess for Christ! Yet, over and over again in history such times as this have proved to be not only periods of discipline for the church, but the occasions of its regeneration as well. And may it not be in the providence of God to bring to a re-birth our Japanese Christian movement through the tragic experiences of this present day? It was in far worse times than these that the seer recorded an oracle from Jehovah; in the fifth chapter of Daniel,—“Jerusalem shall be rebuilt, her walls and her streets, even in troublous time.” Professor Hocking has urged the wisdom of our sometimes taking wings and viewing in perspective the total areas of the life and task of our church. Let us, then, take a look at the frontiers of our Christian movement and see where and if possible how they may be pushed forward.

The Necessity for an Enlarged Church

The natural place to begin is in the simpler area of quantitative analysis. It is no criticism of the splendid planting of the Christian church eighty years ago and of the noble efforts of the men and women who have served it since then to say that it is far too small in numbers. We recognize with gratitude the comparatively large number of persons who on the periphery of Christianity are somewhat leavened by its influence. But after all, it is only those who are in living relation to the church that can be counted on to help move frontiers, and this group is small indeed. On the rolls of our Protestant, Roman Catholic, and Eastern Orthodox churches we carry about 350,000 names. On this generous count we number one half of one percent. One to two hundred of population. One third of the net annual increase in population. On a quantitative basis the goal of our possessing the Japanese nation is receding at a rate

of geometrical progression.

To be sure, it is not so simple a matter as a mere count of heads. There are many other factors involved, but whatever the vision and whatever the program, it is handicapped before we start by our inadequate size. It was the awareness of this initial bar to the success of almost any Christian undertaking that caused the initiators of the Kingdom of God Movement to set one million as their aim. For, they reasoned, no minority group that is much less than 2% of the population has sufficient specific gravity to make itself felt in society at large,—it cannot even obtain an unprejudiced hearing of its own case in attempting to draw new adherents to its faith. A church that is too small for normal life within an alien environment faces either the danger of absorption by its surroundings and disappearing as did the Nestorian church, or of throwing a wall of separatism about itself and living on; a sterile, encysted life, as has the Coptic church. Our Japanese Christianity with its diminutive size has not yet passed that Scylla and Charybdis.

So, even at the risk of being misunderstood as putting too high an estimate on the value of numbers, we would set down as our first principle that our Christian movement must at all hazards augment its size to double its present size, and then again to double that. This is in order that it may live. And certainly it is essential if it is to move out to permeate Japanese society.

Another aspect of this urgent necessity appears when we approach the local church. We find that although, as Bishop Akazawa used to say, there surely are not too many churches, yet those we have are too small. There are around 2,500 of them. And when we divide up our membership,—we are speaking from now on the Protestant situation only,—we have for each church less than one hundred members. If we go over the rolls we shall discover that but one third to one half are resident, reasonably active members. And if we attend worship services we shall have on an average from twenty-five to thirty fellow-attendants. Such a local church cannot make its impact felt on the community life, nor can it offer its own members adequate opportunities or congenial areas of

service, nor can it challenge the best abilities of its pastor. It is unreal to talk about a normal church life under such conditions, and one of the services that a missionary can render is that of maintaining a mood of discontent with the small size of the local church, and of communicating that attitude to the pastor or woman evangelist. The first area then to be possessed is that of our own church membership, in the recovery of those whose faith once burned strong, and who must have as a memory the experience of God's presence and grace. Also in the neighborhood of every church there live several generations of graduate Sunday School pupils whose early impressions of Christian truth might and should be renewed. Many of the additions to the membership in the older churches of the west come from these groups, and if we will make the effort and follow the orderly methods employed by them we can hope for results.

But even if we were to recover 100% of our church membership we still have before us the scarcely touched millions of ordinary folks in Japan. Let us then come a little closer to the definite matter of how our present churches shall go out into the highways and hedges to bring in the common people. It is often said that Christianity in Japan is a thing of the cities, and in the main that is true. But we do have a fairly wide geographical spread after all, and for every type of church there should be a natural way of extension into the community. Let us examine a few of these.

Natural Areas of Expansion

The fastest growing and most readily brought to self-support of all is the church in the suburbs of a big city. We believe that a study of growth in local churches would show that it is this type of church which is accounting for most of our increases. It seems almost automatic in its capacity for development. Perhaps this is due to the fact that of all places in the empire the recently built suburb of a large city is probably the one where community mores and sanctions play the smallest part. The people are educated, middle class, white collar folks, the central stratum of the Christian

church. They live by salary support and understand modern western institutions. We do not need to spend much thought on the problem of the promotion or extension of that pattern of church. It is a great source of strength to the Christian movement, and the ordinary pastoral work of the minister will be sufficient for its extension.

Nor need we concern ourselves about the Christian occupation of the frontiers of the Empire. The church is vigorously "going with the flag" into Saghalien and Formosa, into the South Sea mandated islands and Manchukuo, and now into North China. This is a movement that has wider implications than the voluntary policy-making of the various churches, and it is one in which the foreign missionary is unlikely to have a very large share. We may, therefore, pass on to those church-community situations that do challenge our efforts in their development.

The early planting of Christian churches took place in the large cities in sections that are now given over to trade or industry. There is a second line of churches in older, uptown residential sections, and these are a bulwark of financial strength and of mature lay leadership. But downtown stand the old original churches, surrounded by offices, shops, or factories; or more often they have fled before the flood of Mammon, moving out to the suburbs and leaving the downtown section unchurched. This is a worldwide phenomenon, and a solution is being sought in other countries by establishing missions to the neighborhood people supported by the original church members or by the denominational agencies. In Japan these churches offer the natural base for an approach to the shop-people and to those who work in industry.

The shift from light industries to the heavy ones in this emergency necessitates a corresponding adjustment in the programs of our churches. Hitherto the spinning and weaving and the silk industries with their women operatives have been at least touched by the Christian evangel. But we have scarcely made a beginning upon the rough men workers laboring in steel and iron and chemical factories. Here is an area which beckons our churches. We

still have to learn a procedure for the development of a self-maintaining church for the under-privileged in our cities. That is one of the frontiers that should be pushed back, so that laborers in factory and in home, and even the victims of social injustice and of poverty may find a congenial home without embarrassment in a Christian church. In East Tokyo there are a number of splendid institutions for ameliorating the condition of such persons, but we understand there are almost no independent churches maintained by members in that region.

The large cities give us our steady stream of students, touching the Christian current in churches and schools and in the homes of missionaries, pastors, and laymen friends. They drink at the fountains of English and modern culture, catch some vision of Christian ideals; some of them move on to decisions and enter the Church; most of them are lost to view as they are swept to other schools or to business or professional life. This has always been one of the most prolific tributaries of growth for the Christian movement, and must still be. If we can tighten our hold upon the home as we shall suggest later many more of these young men and women should be kept in vital relation to the church throughout life.

The churches in the smaller cities, provincial capitals, and large towns also have their place in any plan of expansion. Here social life is perhaps most normal and most congenial to Christian propagation. These centers are arterial to large geographical areas about them. They offer moving but substantial groups of officials, railway people, of educators, and of students, as the material for the reception of our message. Here we have industry, but without the extreme pressures felt in the large cities. The crafts and skilled workers are here organized into their local and prefectural units. Either individual contacts or, as Dr. Kagawa is urging, a systematic effort to evangelize an entire occupational area can best be undertaken in connection with these churches in the small cities and large towns. Almost always a normal school will be found in such a center, and from such schools a steady stream of graduates is going out into the ranks of the quarter of a million public school

teachers, whose place of influence in the Japan of tomorrow is so strategic, and who offer such an opportunity to the Christian church.

The evangelization of the rural regions is a challenging but baffling problem. It is not true to say that there are no country churches in Japan. Some of our very earliest centers were in rural regions. But most of them were founded upon the strength of a single family or of a few related ones, and these were usually landlords of means. Such patronage ensured economic support and often adequate property equipment, but it did not win the countryside nor help the church to reach the hearts of the tenant farmers. No technique suited to rural life or sentiment was attempted, so that today many of these old churches present the most pathetic spectacle of an unrooted church in the country.

We are all acquainted with the new emphasis and the new desire of the Christian movement to reach the farmers and to have a part in the rural reconstruction of Japan. It is uphill work, but progress is being made. When Dr. Butterfield came to Japan for the first rural conference in 1931 the program was almost entirely on paper. Last year's second conference with Dr. Felton here registered far more than six years of progress in the concreteness of the discussions and in the growing sense of competency that experience is giving our leaders in this field. A beginning has been made in enlisting the interest of our theological schools in the training of leaders. This is most important, for splendid as the Peasant Gospel Schools are they are utterly inadequate to carry through the full training in lay leadership for the new type of rural church or to produce a rural consciousness among our ministry. The scattered experiments that are now going forward offer hopeful cells from which others may derive inspiration and guidance. The Musashino Training Center has great possibilities of usefulness in the expansion of the church of tomorrow.

Beyond even the farmers and beneath them toil the fishermen and the miners. Both these large groups are literally cut off and all but submerged. Beyond their walls of mountains and earth the

church has scarcely attempted to go, so anything we might suggest would be purely theoretical. But with an accommodated approach and with hands outstretched in sympathy and helpfulness we feel sure the church could find a welcome among them; and if welcomed she could bring new life and hope.

But our observer of statistics may halt us here with the chilling fact that not only is our Christian movement small but that while we are talking of its quadrupling its numbers and attempting the entire reach of Japanese society it is actually all but stationary in the matter of growth. Adult baptism is the chief entrance to church life and furnishes a broad scale for measuring its strength. Each year the additions in this way come to from 12,000 to 14,000, or to 6 or 7%. But in most churches less than half of those baptized arrive at permanent, active, full membership. Meanwhile more than that many are being lost by the attrition of death, removal, and loss of interest. So although each year registers an increase in our total figure, it is doubtful whether the past decade has seen a material increase in that inner core of members who furnish the vertebral strength of the church.

There are many and good reasons for this. One is that Christianity in Japan as religions go is still very young and unproven. Of course Tenrikyō and until recently Omotokyō have had their millions and they are young. But they are essentially native to Japanese soil and atmosphere, and Christianity is not, at least not in the same sense. Buddhism has been here for fourteen centuries, and it still has to re-commend itself afresh whenever such a crisis as the present drives the people back to the roots of their ancestral faith and worship. The ease with which Shintō is moving along present currents and among the difficulties without and within for both Buddhism and Christianity testifies to the difference of indigeneity between these faiths. The Christian tradition, too, finds its most congenial climate in all things that are universal, and national boundaries hamper it. On the other hand in its essence it makes its final appeal to the individual conscience. This twofold emphasis throws the Christian church open to question

as a spiritual home for persons who under present pressures are being driven more and more into group action, and that of a distinctly national pattern.

Conditions Requisite to Advance

However, simply stating our difficulties does not relieve us from the obligation of solving them. We must move on and out, and we can. Head winds will carry a boat on its way with a good center-board and stout gear and a willingness to tack. Furthermore, "trends" are unstable and passing phenomena. They shift quickly, and often while we are preparing to yield to them they reverse their direction. So putting away all panic and looking to the far-off objective, let us sketch in rough outline some of the essential conditions for the advance of our church. This will fall into four mutually dissolving aspects.

1. **The Approach.** The first has to do with method; it is the suggestion of a flexible approach to the community life. It goes without saying that the Christian church must get itself rooted if it is ever to fulfill its mission in Japan or in any other country. It must belong to the community. There must be an interplay of life between it and its environment,—and by environment we mean not only the heavenly and spiritual unseen medium which is its home, but also the everyday life of the persons and community around it. Toward this end we would suggest a more flexible approach than most of the churches have hitherto made. In matters not essential to our faith might there not well be latitude allowed for accommodation to the feelings, traditions, even prejudices, and the customs of the community?

We realize that we are on uncertain ground here, for so little has been done thus far to offer a rapprochement with the neighborhood that no one knows what the effect would be. Also the genius of western Christianity has always been to emphasize difference and uniqueness, even to the point of non-essentials, so that all experimentation is discouraged from the start by the fear of syncretism. But we know so many churches that for years have lived

almost in a vacuum, supported by funds from abroad, or by the sacrificial giving of a handful of members, but giving little or nothing to the community, and getting little from it, that we are moved to suggest a shift of approach to one more earthy, shall we say? At least one more rooted in the soil of the neighborhood.

To be more specific. The Japanese people are endowed with an exquisite sense of harmony and beauty. They have created art forms that are the envy of the world. Yet almost nothing of this appears in our places of Christian worship, nor is it embodied in any of the forms of the church's life. We are not asking that the architectural lines of the shrine or temple be adopted outright by the church. It is a noteworthy thing that such adaptations not only in Japan but in other countries also are usually urged by the foreign missionary and discouraged by the emotional reaction of the people native to the country. Perhaps it is not wise or possible to hurry the dialectic process of separation from the old, stabilizing of the new, and then blending with the old. Nothing should be attempted that would offend the sense of taste of the Japanese people. But an attitude of cordiality to the native forms of beauty would at least make our church life more inviting.

The common people in this land have a mood of one-ness with the natural world which is in contrast to the traditional attitude of western Christianity. With us the natural world has been something to resist and subjugate. The total emphasis of our church has been ascetic rather than appreciative. Jesus himself was an exception to this trend, and so were some of the greatest of the Hebrew poets, so that we have ample precedent for a more intimate sense toward nature as a pathway to God. There is the sun, the natural focus of primitive religion everywhere and always. Buddhism surely made an ally of this emotional response of the native Japanese heart when it came to preach the gospel of enlightenment through Vairochana. Is not the Christian's love of sunrise prayer meetings in this land a significant emotional fact? Our Christianity ought to be more of an outdoor religion.

The magnificent mountains too might be a bridge of common

interest if we Christians had some technique of appreciation and use. The Hebrew people destroyed the high places of the Amorites, but when Buddhism came to Japan and found the mountains the centers of worship it boldly took them over. Not only did it set great seminaries of monks and priests upon Hiei Zan and Koya San, but it threw a network of connected pilgrimages for its believers all over the country from the Hokkaido to Kyushu, and thus appropriated not only those Shinto sites, but also a nook in the hearts of the people. Why are there no Christian sacred spots among the mountains?

Symbolism has always been widely used by the religions of Japan in conveying truth to the common people and in keeping before them the realities of the unseen world. To be sure they have often served only to obscure the spiritual which they represented. That is always the danger of symbolism, and indeed of every formulation of the sacramental view of life. Much careful teaching must accompany the use of symbols, but we have plenty of teachers in the Christian church. Wherever in Christianity a church has given itself to reaching the common people it has been forced to the use of symbols. If we are in earnest in our desire to bring in the ordinary man we may have to do the same. The cross already occupies a profoundly deep place in the Japanese heart, even among those who do not belong to the church. It has long since proven its power as a symbol of worship and inspiration.

Should there be carried into the homes some projection of the church in the form of a Christian household shrine? Here again, we recognize the danger of formalism and of superstition creeping in, but is not that danger less than the present stark paganism of many of the homes of today? Such a center of worship in the home would be a natural instrument for religious education if properly used. No such experiment could go far without confronting the problem of the god-shelf which will already be found there. We may as well admit that we cannot avoid this problem in any case, unless we insist on denaturing a home before its members can be baptized. More than any other cause of the terrible loss to our

churches of our young men and women after marriage is the unyielding attitude we have adopted toward the ancient traditions and customs of the home. In more instances than we may care to realize the Shinto *Kamidana* and the Buddhist *Butsudan* (god-shelves) are left up by the tacit tolerance of a pastor, and more or less illicit ceremonies are carried on before them. This is no solution at all, and merely creates confusion of faith and practice.

Suppose we frankly took over the ancestors, giving them a place of honor and of tender remembrance in the Christian home. Would our Master be offended if as a gesture of courtesy toward the religious and family sensibilities of a millenium we permitted the tablets to their memory to be placed near some symbol of His presence in a place set apart for meditation and prayer and worship and Christian teaching in the household? And the family burial place, and the anniversaries, and even the festivals of remembrance; might they not all be given some recognition in the Christian year?

At least we ought to be able to achieve a better integration in the community if we were to bring into the circle of church interest the entire life cycle in the home. We should do this not because Shintō and Buddhism do it and because we wish to wean the home from their influence, but because such an interweaving of church and home is in the natural course of development when a religion really takes root. We do officiate at funerals and an occasional wedding. But family and individual life is one succession of crises, of joy and sorrow and peril and accomplishment, from the cradle to the grave. Especially at the time of founding the home, at the time of the birth of a child, at early adolescence, and at the achievement of maturity should the encircling arms of the church support its members. All this is nothing new in the Christian world in older countries. It is simply that we have not as yet moved out to these areas in Japan. If such a procedure were adopted throughout our churches not only would they find a more ready acceptance in the community life, but conversely they might well become the very force needed to add reverence and respect, those sanctions of authority which are so essential today in arresting the forces of dis-

integration of the modern home.

The same principle if followed through would relate the church to the entire circle of community life. The local shrine is the center of the community anniversaries throughout the year; it commemorates the heroes of the past; around it cluster the folkways of the neighborhood. Must the church and the Christians remain aloof, or is there not some way of participation in them? If confidence were established, and the church were once accepted by the community it could undoubtedly exercise a corrective and purifying influence on all unworthy elements in the local customs while supporting all those that have permanent value. Here again common sense and the educative process are needed, but with these the church should be able at least to do its share toward identification with the neighborhood.

We speak very tentatively about the effectiveness of this attitude and technique, not so much because we doubt its wisdom or fear the effect on the church as that we are not sure that even with all these concessions the older communities will accept the church as a real community institution. However, until they do Christianity is helpless; and so we believe it might well try the changed approach. At any rate we are convinced that we should follow the life course of our own members more closely with the ministrations of the church. Every child born in a Christian home should be claimed at once by a service of dedication, and at adolescence should be brought through a process of education to deeper religious experiences and church membership. This would mean an innovation in the case of most of our churches, but it would enlarge our borders and deepen our roots.

2. The Spirit. Our second area of suggestions would have to do with the motivation and objectives and the spirit of our church in extending its frontiers. If by any perversion of view it should come to look upon its task as merely the increasing of its own size and prestige it would have spelled its doom. We have indeed spoken of the urgent need of increased numbers, but only in order that our churches may serve the better. We do indeed suggest trying a

changed approach to the various groups and communities, but only that we may the better bring a blessing to them. And that blessing can come only through the readiness of us all, pastors and members and missionaries, to follow the example of our Master in loving deeds of sympathy for those in need. If there is any one sign by which the church may conquer it is the sign of the filled basin and the girded towel. The church raised up to embody the spirit of him "who went about doing good" can never make him real to men until its programs of loving service are moved from a place of secondary to primary importance among its functions. Many of our churches, to be sure, are woefully lacking in any systematic projects of helpfulness or relief, but as a rule it is because they are as yet unrooted or because they are themselves too small and meager in resources. As the church grows in amplitude the spirit of helpfulness to those in need is increasingly showing itself. All our denominations are carrying on many undertakings which are pure expressions of Jesus' own spirit of compassion. These should be many times manifolded, and new regions should be entered. Miss Paine in her article on Social Work in this year's *Yearbook* points out that although the government and the local community are more and more taking over all phases of public welfare, including education, health, recreation, and relief, yet there will always be a place for the private Christian social work. For one reason the perception of Christians in seeing needy groups or areas is always quicker and more sensitive than that of the public, and they should fearlessly enter, blazing the way for the government later to take. But more important is the fact that there is a certain something beyond mere duty or efficiency; a tenderness and human sympathy that of itself makes the work of the Christian more effective and that will give the church its charter to go out to meet human need right through to the end of the chapter.

So our work of economic relief, of employment, of medical care, of popular and adult education, of the care of the disabled, of the defective, and of the morally outcast must continue to be a major passion of the church as its frontiers are pushed back to include all

those who according to Christ's definition are by virtue of their need our neighbors. Let us in our churches lose our lives in spontaneous deeds of love; there is no surer way of finding them again in larger measure in the possession of the hearts of the people.

3. **The Message.** This brings us to the third field of thought in the expanding task of the church. We refer to its central driving force, which is the message that it has to give to the people of Japan. The church can give first hand witness to the possession of an evangel that is world-shattering and world-creating; a Good News that becomes an inner experience and that is more significant, more dynamic, more impelling than all else in life. With this conviction mastering us all the church may look without dismay at the task of possessing Japan for Christ. Here in an uncompromising faith must lie the basic drive for all expansion. No amount of flexibility in approach to the community and no degree of human friendliness in service can accomplish much in the long run without this blazing center of passionate conviction and this rock-like certainty of experience. With it any amount of accommodation in non-essentials may be undertaken without hesitancy, and all our programs for social amelioration will be kept pure and strong. A vertebrate Christianity does not require a hard shell.

What are the focal centers of this faith? The first and greatest is simplest of all. "I believe in God the Father, Maker of Heaven and Earth." Dr. Kraemer in his book, "The Christian Message in a Non-Christian World," says, "The absolute is a life-necessity for man." Here is our central absolute. God the maker of heaven and earth; the one source of life; the sustainer of the universe today. God the arbiter of human destiny; God who posits every value, who fixes every standard of conduct; whose majesty strikes an Isaiah dumb with awe and then kindles on his tongue a fire that lights the earth. This God is our Father. In love and tenderness he shepherds us, he rescues us, he sorrows over us, he redeems us. Can life hold more joy for us than to serve Him and in our small measure reflect His glory? He brings a new dimension into life and raises all our problems and their solutions to a new level. The

noblest motive for society known to the ancient world is seen in Rome's great formula, "*pro bono publico*," and it is still an unreach- ed goal today; but fifteen centuries ago the Christian conscience found this inadequate and set in its place a new challenge and a loftier motivation, "*pro Dei gloria*."

All the Christian church needs is a deeper grip on this conviction of God, a higher intensity in this experience, and the Christian faith can and must capture the hearts of the people. For with all the profound insights of the traditional religions in Japan nowhere do we know of anything like this conviction of the reality of such a God. The pantheon of Shintō may be, as Dr. Holtom holds, the deified natural world. Or, as most of the Christians' replies to the recent Osaka questionnaire would have it, they may be deified memories of ancestors, but in any case they are abstractions. And so are the objects of worship of the Buddhist sects, even the appealing resplendent Amida and the kindly Kwannon—images of the mind as the candid priest will tell us, set up to give comfort to the common people who cannot compass the mystery of an empty world. Thus far we have mentioned God only as we know Him through the revelation of the Old Testament. God as thus revealed is still great enough and good enough to break down all barriers and win the hearts of the people of Japan, if only we his followers will make Him known. The Christian church in this land profoundly needs the Old Testament awareness of God.

But we have a New Testament. The rugged outlines of the massive figure of Jehovah come to focus in the transcendently glorious features of Jesus Christ. In him the eternal God for our sakes brings to human incarnation all of his own nature that cannot be known or touched or understood by us frail children of dust. And the pattern of character is that of a servant, a suffering servant who bears within his breast the sins of the world; even our own sins. Just as there is no other absolute beside God to displace the false absolutes set up in society today, so there is no other cure for the lost world than that offered by God in his condescending grace to sinful men. But the witness of the church must be sharpened at the

point of awareness and judgment of personal and social sin. The cross of Christ is not merely a burden of anguish, of sorrow and of suffering in sympathy, as much current preaching makes it. In the Christian conviction it stands for something much more tragic, more universal, and more cosmic. It is God himself dealing with sin at its roots and setting mankind free. But Christ did not remain dead. He was raised, and sharing his risen life the church has set eternity in its heart.

4. **The Scope of the Church's Task.** In the life and teaching of Jesus there is one central theme, one basic conviction. That is that God, his Father, and the Father of all mankind, is to have his reign in human society. To the accomplishment of this end Jesus gave all his strength of body and mind and spirit. In praying and toiling for the coming of his kingdom he found the synthesis of his twofold consuming passion, his love for God and his love for men. If the devotion of our church—and that means of us—could keep at white heat, it too would find a fusion of all its mystic insights of faith with its practical programs of action for society; and it would recapture its vision of all human relationships re-created into the Realm of God. This is our fourth area of challenge for the church and the regeneration of society.

In the field of education such a church would have its voice. The current debasing of character education to the level of brickmaking for the construction of national walls would be seen in its true light as a perilous destruction of human values too precious for a state to lose.

In the confused economic sphere its own technique of cooperation among its members would fit such a church to make experiments on a wider scale, and while pronouncing the word of judgment on economic injustice and the irresponsible use of power against the weak to offer constructive principles upon which the intricate structure of modern business and finance and trade might be re-erected.

In the areas where races mix, and they are mixing swiftly in the Far East now under the program of expansion of Japan, a church

so set upon bringing in the Kingdom of God would offer an example of mutual respect and recognition of the dignity of all peoples such as is sorely needed today throughout the world.

In the increasing tensions of the national life, with its new assumptions of authority over every phase of human interest, we see no hope for relief unless it be through the courageous ministrations of a Christian church such as this. It is the fusion of moral judgment and loving devotion which only a Christian can offer the state which should in the end save it from its own excesses. We do not need to be reminded of the colossal difficulties of this task. It seems preposterous to lay it on the shoulders of our tiny Christian movement in Japan when the older churches of the west are in their own countries making so poor a job of it. But there are things we can do, as the Oxford conference found and as the preparatory studies for Madras are indicating. Without attempting explicit applications of the church's responsibilities in concrete areas of society we may set down some of them as follows:

1. The church must cling to the belief in the validity of those principles laid down by Jesus for the regeneration of life, and in their applicability to society.
2. Her individual members must set for themselves patterns of life far in advance of common practice.
3. Individuals must be encouraged to try experiments in social reconstruction in limited areas.
4. The interrelations of Christians may be organized on voluntary social principles.
5. Leaders and people in the church must look clear-eyed at every social practice and organization and judge it by the mind of Christ and must think their ways through to convictions regarding programs of reconstruction.
6. As Dr. Kagawa says: Christians must sometimes condemn society, "but it is not enough to denounce; we must love it, we must through suffering redeem it."

It is this spirit that we catch in his lyric prayer:

"Not for self thus do I groan;

My country is the load I bear.

Lord, hear my prayer

May Thy strong hand

Strike off the chains of my loved land.

God, draw her near to Thee."

This faith in our redeeming God we know lies in the bosom of our church in Japan. This vision of the coming of His Kingdom is before the eyes of her leaders and of her people in their hours of deepest experience and highest resolve. They will not let it go. We shall not let it go. We are the stewards of the mystery of God, a colony of heaven, ambassadors of reconciliation. Within our own church, is given the ministry of reconciliation between God and the cast on the screen of human history make life the tragedy it is. But yet within our hearts is also the unshakeable experience of forgiveness and re-creation by the presence of His indwelling spirit which makes us believe in the Kingdom of Heaven. To us, to the Christian church, is given the ministry of reconciliation between God and the people of Japan. An impossible task; a sublime task. In the words of the Message sent out from the Oxford Conference:

"We are troubled, yet we do not despair. Our hope is anchored in the living God. In Christ life has a meaning. In His name we set our hands to the task. The church can be of good cheer; it hears its Lord saying, "I have overcome the world."

NEW SERVICE FOR CHRISTIAN WORKERS

A classified list of books and reading material for women and girls and children has been prepared by the committee which has charge of the Tokiwasha room on the third floor of the Kyōbunkwan. This room is set aside for the use of women of all denominations for rest and for consultation on literature. The consultant—Mrs. Ute Toyama—will be found in the room daily, except Saturdays, from 11.00 to 4.00. She will also be glad to answer questions by mail. A copy of the aforesaid list will be sent to any one requesting it.

The Future of the Missionary in Japan

L. C. M. SMYTHE

At the outset of this paper, I want to quote three passages from Scripture. The first is from Romans: "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." The second is from Matthew: "But he said unto them, Not all men can receive this saying, but they to whom it is given. For there are eunuchs that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." The third is from Luke: "And he said unto them, the kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger, and he that is chief as he that doth serve. For which is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth."

Also I want to admit that this paper is very subjective. Church connections and personal characteristics are bound to have influence when dealing with a subject like this.

In preparing this paper, I sent out a questionnaire to 72 missionaries, chosen from all the different protestant missions, and representing all ages and both sexes. 25 answers were received, being

a proportion of about one third. In this questionnaire I asked questions with regard to present mission and church relations, future mission policies, and personal opinions.

In reading the different answers, I was very much struck by their variety in unity. The relations between churches and missions are various. Many different personal opinions came to light. And yet through all the answers there was a deep underlying unity.

The object of this paper, as I understand it, is not to discuss church and mission relations, either present or future. The purpose is more personal, and at the same time broader. We are to think about the missionary as an individual missionary. And we are to think of him working under many varying church relations, otherwise we could not all find our place in the discussion. Speaking more concretely, this means that the questionnaire answers expressing opinions are more important for our study than those relating to church and mission relations, policy, *etc.*

But to take a glance at the policies of the boards, missions, *etc.*, only one board was reported as having a set policy of withdrawing missionaries gradually from Japan, and the missionary who reported for this board expressed himself as being personally out of sympathy with his board in this respect. Only one missionary (from another board) seemed to consider the gradual withdrawal of missionaries from this country. None of the boards seem to be planning a spectacular increase at the present time, and several individual missionaries expressed themselves as thinking this an inopportune time for such an increase. They advocated a wait-and-see policy for the present. Practically all missions have decreased in size from the peak of a few years ago, but the general policy would seem to be at least to replace vacancies, and to hope for an increase at a future, more propitious date. With the one exception mentioned above, all are asking for new recruits, and a goodly number are being sent out.

There seem to be no spectacular changes in the relations between churches and missions. Some are coming into closer union,

some are perhaps becoming more distinct. The most interesting development is the union of the three Methodist missions, but that is a subject that lies outside the scope of our consideration.

I may say that all the answers show a feeling of the continued need for missionaries. But in details, the opinions are varying, if not opposing. A few instances of these conflicts of opinions may be mentioned.

On the one hand the need is stressed for missionary specialists, rather than general evangelists, while on the other, the exact opposite position is taken. Some answers lay great stress on the importance and continuing need of the work of single women missionaries, while other express great scepticism on this very point. Some emphasize the continued need of educational work and the opportunities in English teaching, while other feel that just these are most in jeopardy. Some speak of the importance of different kinds of social work, while others deprecate it, or at least advise that no advance be made along these lines. Some seem to be laying plans for the continued use of money in paying evangelists, *etc.*, while others advocate the use of no money except for the salaries of personal secretaries. And the ideas as to the connection with the church are by no means all in agreement. Verily we are all members of one body, but the members do not conceive of themselves as all having the same office.

So much for the answers from missionaries. But I felt strongly that such a study as ours would in no way be complete unless word was also had from the Japanese side. I considered how to get this word, and for a time thought of writing to the various so-called leaders (whatsoever they are it maketh no matter to me: God accepteth not man's person) of the different Japanese churches. But in place of this, it occurred to me that a more generally representative response could be obtained by writing to the members of the Ministerial Union in the city where I live. I accordingly sent out 35 letters, and incidentally addressed representatives of most of the various forms of Protestant Christianity working in Japan, both pastors of independent churches and men connected with mission

chapels. Among these 35, perhaps two might be classed as leaders in their denominations. From these 35 I received six answers; just half the proportion of answers received from foreigners.

Of these answers, two were very prompt, and stated that while grateful for the past work of missionaries, they felt they were no longer needed. Three others advocated the use of specialists, or peculiarly fitted men, or pioneers in country work. An Anglican bishop spoke of the need of missionaries to show the ecumenical character of the church. The sixth answer was in English, from a man who signed himself, "An unknown preacher." I want to refer to this answer later.

What are we to make of the silence of all the others? I think three interpretations are possible, and the truth will be found in a judicious mixture of the three. First, there may be real indifference on the subject. They don't care whether we foreigners are here or not. Second, there may be politeness at work. They don't want to express to me their feeling that the day of the foreign missionary is past. And third, there may be diffidence. In these days of strong feeling, they don't want to put themselves on record as favoring the continuance with them of foreigners in Japanese Christian work. Of course there are many Japanese Christians who would openly ask for continued foreign missionary co-working, but at any rate I did not feel that the response to my Japanese questionnaire showed any widespread and intense desire for the continuance of the work of the foreign missionary.

Let us now in our discussion advance to the consideration of more positive, and consequently more subjective, opinions.

There is a long future ahead for missionary work in Japan. The necessity is perhaps greater than ever, certainly as great as it has ever been. Without compiling any statistics we have only to look at the vast extent of the unoccupied field, and the rate at which the native church is covering this field. Not only the country and the mountains, but also the cities. Not only the cities, but also the densely populated country, mountains and sea coast. From the evangelizing point of view, the deep ore of Japanese character has

hardly been scratched.

This great need for continued missionary work is to me incontestable, but there remains the more detailed problem of how we shall work.

Here I want to be allowed a personal word with regard to specialists. Personally I am very leery of specialists. Often it seems to me the talk about specialists is only a smoke screen for vagueness and indefiniteness of ideas. But in addition to this, the answers to my questionnaire brought out three points worth our consideration. First, that specialists are very hard to find. Second, that specialists must be real first class specialists, whereas in fact those so called in Japan are often far from being really first class in their avowed specialities. And third, the question whether specialists are really welcomed by Japanese Christians. Perhaps a better case can be made for theological specialists than any others, but it is my conviction that the great proportion of missionary work in Japan, in future as in the past, must be done by the ordinary common or garden variety of missionary.

Of course the great question that confronts us all is the relation of the missionary to the church, and under this head I think a few more or less related problems can conveniently be grouped.

The first is the question of money, and of various more or less money-supported means of work. This is a very difficult question. The less money the missionary has the better. It is my conviction that the day of mission paid and mission controlled evangelists and other workers has past. And I question the propriety of projects which require a large proportion of foreign subsidy. Yet I have myself experienced the difficulty of work which takes a stand altogether independent of foreign financial help. Several of the answers received to the questionnaire, however, take a very strong position on this question, one missionary stating that if he were starting over again, he would ask for no money other than his own salary and enough to pay the salary of a secretary to help him over the language barrier. Certainly it is better to have too little money than too much. Let the missionary go out in the strength of the

Lord, and not the strength of money.

Another question is that of authority, and here I say again the less the missionary has the better. Authority produces discontent and opposition. The former manner of missionary speech; "our workers", "the catechist", "my Bible woman", *etc.* should be made impossible. Perhaps not every man can bear this saying, but they to whom it is given. There is no room in Japan today for the foreigner who must lead, or command, or work in a prominent place. Let the missionary use the authority of love out of a pure heart and a good conscience and faith unfeigned, and see where that gets him.

The missionary must have a very close connection with the church, but he must not be dependent on the church. Referring again to money, missionary salaries should be paid from the home country, not from some Japanese treasury. And funds for employing a secretary or teacher may well be his from his home base. One of the answers to the questionnaire seemed to imply that if the Japanese church saw fit no longer to cooperate with foreign missionaries, then the only thing for the latter to do would be to withdraw from the country. From this I, and many of my correspondents, most emphatically dissent. The missionary is not invited here by the church, and his continued work here does not depend on the voice of the church. He has his commission from his Master. He must not make himself dependent for his life and work on the decision of any church.

At the same time the missionary must remember that his purpose in Japan is the building of the church. If he finds himself in a position where this is impossible, he may well stop and consider how far the fault lies with him. Breaking off from a former connection, and starting a new denomination is, apart from anything else, utterly useless. If the new denomination fails, it fails; if it succeeds, the missionary will find himself at a later date facing exactly the same type of problem which caused the discord in his former connection. Even without starting a new denomination, totally independent spreading out and establishing of little inde-

pendent group meetings without any connection with some established church organization is not permitted to the missionary of today or tomorrow. A private secretary must not be transformed into a private evangelist. If the missionary, or his mission, is able to work out a satisfactory form of connection with the Japanese church, that is the ideal, but even in the extreme event that any such connection becomes impossible, the missionary must continue work with the conscious purpose of contributing to the development of the Christian church in Japan.

But what kind of work should this be? Here I want to give six sentences from six of the answers to my questionnaire. I shall simply read them as they have been given to me. "Strange work, but there is still plenty of work for pioneers along the lines of personal work." "Personally, I believe there is a large place in Japan for missionaries who have no control of funds except their own salaries and expenses, and who are willing and eager to serve without any recognition except that from God, and who can and will work in harmony with a Japanese church." "It is my personal opinion that the missionary with imagination, consecration and ability, and with plenty of true humility, can work successfully here as long as he wishes." "So long as the missionary sticks to the task assigned him—the Great Commission—his future usefulness as well as his opportunities are unlimited." "The strength or weakness of a missionary depends upon the power of the leaven he brings with him rather than on any limiting or enabling conditions in the country itself." "There are tasks without number for workers who are willing to have the spirit of John the Baptist when he said, 'He must increase, I must decrease'."

And now I want to quote a part of the English letter I received from the Japanese minister who signs himself "An unknown preacher." I have no idea who he is except that he is one of the men working in the same city as I. I do not quote the whole letter but I give part of it in the words he himself uses. "I became a Christian through a lady missionary who had a strict conviction upon her faith in Him that He can and only He can save souls. — She also

maintained that she was sent here in this land to live for Christ and to die for herself. I was much impressed for her love for Christ and love for people, not because her simple faith.—Missionaries must fight, but not fight as foreign missionaries as they had been. They must fight as Paul said, as Greeks to Greeks, as Hebrews to Hebrews. No! I should say Gentlemen must be more than that. You must become Japanese, or have Japanese mind, even say to live as Japanese. To save Japan:—We are always your friends, we appreciate your works for Christ, you always achieved what we could not do, but still you must know your weak points, you must die for Christ and for the people whom you were sent.—” He concludes: “Supplementary notice; summary in three points: 1. Strict evangelical faith. 2. The consciousness that you were sent to Japan from God, that is, that you were re-born as Japanese. You must love her to death. 3. Love Practice.”

I feel like closing this paper with those words. What work is there still left for missionaries in Japan? Any work, with that spirit. Without that spirit, no work. I see no future program of work for missionaries in Japan. The program is in the hands of the Spirit of God. But let each man and each woman venture out in “love practice,” in the fullness of the Spirit, as that Spirit leads us, and we shall be like the missionary who returned me my questionnaire with just about one remark, “I am really too busy with present work to have time to think about the future.” The work is here, the church will willingly allow it to us, if we are only qualified to accept it.

A new type of Christianity is being worked out here in Japan. By this I do not mean that anything startlingly new, and I trust that nothing startlingly heretical, is coming out. But this new Christianity will not bear any foreign badge. It will not be strictly Anglican, nor German Lutheran, nor Scotch Presbyterian, nor American Holiness, nor Roman or Greek Catholic. It will have a Japanese tinge. And we missionaries will not build this church. Whatever our connection with our own denominations at present, the real work of the building of this church will be done by Japanese. But

there still remains for us very very much foundation work—that one foundation, other than which none can be laid. There still remains for us the laying of this foundation in the hearts of the unreached millions of the country. Let us, with renewed conviction and determination, with renewed confession and absolute trust in our living Lord, put ourselves in His hands for the practice of the love of Christ, when, where, and as our God gives us the opportunities for this truest teaching—the life of love in Christ.

* * * * *

P. S. This paper was written a few weeks ago, but the more I think of it, the more I myself criticize it. It seems to me like the rivers which flow from the Atlas Mountains into the Sahara Desert, beginning as free flowing streams, and ending by dissipating themselves in the sand. It seems to me to get nowhere.

And yet, is that not about the only conclusion we can come to? As I said above, I see no program for the future of missionary work in Japan. We are working among a people, even our fellow believers among whom, in great part, have no very active desire for our presence and assistance, and who less and less are willing to tolerate an assumption of authority on our part. How much we can fit in as cogs in the organized Christian machinery of Japan is largely an individual question, determined by local conditions and personalities.

To attempt to set up an opposition or competing, organized Christian machinery, with ourselves in more or less prominent roles, is merely trying to turn the clock back. That will get us nowhere. Inasmuch as we believe in an organized Christianity, and admit that the chief personalities in such an organization must be Japanese, we find ourselves in a position where we want to, and must, bend our efforts for the good of the organization that already exists.

At the same time we recognize that we are not here at the behest of that organization but at the command of Him Who is Lord of both Japanese and foreigners. We cannot receive our dismissal papers from any Christian organization in Japan. And we feel that

the Lord is still commanding us and that He is showing us wide fields which will not be soon occupied unless we occupy them.

Under these circumstances, what is there but for each servant of the Lord to put himself entirely at the behest of his Lord, seeking opportunities, making them, and using them, as the Lord directs each of His workmen? But if there is no room for the man who seeks authority, there is also little room for the man who wants his work already cut out and handed to him. Never were resourcefulness, alertness, and tact more necessary. The workman must surely put his talents out at interest. But the program lies not with us; the directing hand is the Lord's. Each of us must follow the leading that comes to him. Only as our fundamental principle let us always remember that we are but the servants of Him Who Himself said, "I am in the midst of you as he that serveth."

In conclusion I may add that I have purposely made no reference to current political conditions. That is because I have come to believe that no real permanent hindrance to us lies in that direction. There may be temporary inconvenience, but the problems of the long future do not lie there. Such is my conviction.

HE USED HIS DICTIONARY !

This summer a student who had come to the station to bid farewell to his missionary friend said as the train was about to start, "May God pickle you!" That is something like the case of the board secretary who insisted on using his Japanese, and, riding into a railway station leaned from the window of the car and called, "Akambo! Akambo!" ("Baby! Baby!"), when he meant to call an *akabo*, or red-cap.

Emphases New and Old in Christian Education

H. V. E. STEGEMAN

I shall try to contribute something that will encourage missionaries. This implies, among other things, such a study of Christian education as will indicate the missionary's place in it, and so plunges us again into the introspective question of whether his day in this country is to be long or short. Many of us may have had as much introspection along that line as is good for us.

Study of this subject—"Christian Education and the Missionary's Place in it"—gives us not a few discouraging points to ponder. Like almost any form of endeavor, Christian education fails of the ideal in many respects, and one can easily find material for disheartening criticism. But along this line we need balance in our thinking, not looking at defects only but also at the hopeful considerations that can be put in the other side of the scales.

Stating one of my personal attitudes at the outset, I for one do not rest the case for Christian education on its being *entirely different* in approach. Later on, we shall have something to say for progressive methods, but we do not stake our future on whether or not we can evolve some radical change that after all may produce as many doubters as supporters. For most of us it is unfeasible to cut loose from the government system; and so the question is whether we can inject at least a measure of elasticity into that system, and under its supervision continue to impart our Christian world-view.

I was sorry to trouble many of my missionary friends with one more questionnaire. I am very thankful to those who responded, in many cases in a very painstaking way. These answers have gone into the fiber of this discussion, even though some of you may not be able to recognize yourselves. It would take too long to give the con-

tent of the replies in detail, but a brief statement of several points that stood out will serve as the first main division of this paper, namely,—

I. An Appraisal of Christian Education in Japan Today.

(a) The first question sought reasons for encouragement with regard to Christian education in general. Here follows a list of reasons suggested:

1. Larger number of applicants for entrance to Christian schools.
2. Improved quality of those who enter.
3. High esteem shown for Christian education by Japanese officials, educators, and society in general.
4. Influence of Christianity in the lives of graduates.
5. The fact that Japanese teachers and graduates continue to desire the Christian emphasis in the schools.
6. Increase in availability of good teachers among Japanese Christians.
7. Success of Japanese administrators.
8. The conviction that Christian education has and gives something that cannot be found in secular schools, that it brings out the best in the students, ministering to the finest development of personality.
9. The social and international outlook attained by students in Christian schools.

(b) The inquiry about discouraging features in Christian education brought out points like the following:

1. The confining hold of the government regulations with their emphasis on subject-matter and quantity.
2. As a result of the above, inability to find room for progressive methods, for project-teaching, for character-developing activities.
3. Preference shown by not a few Christians for government schools rather than Christian schools.
4. Quantity, but not so much quality, in the student body.

5. Decrease in the number of definite Christian decisions.
6. Abandonment of the "good, small school" as an ideal in Christian education.
7. Paucity among graduates of outstanding Christian businessmen.

(c) In the third place, we asked for reasons to be encouraged with reference to the place of missionaries in Christian education. Here are some of the reasons given:

1. The cordiality of Japanese co-workers and constituency to the presence of the missionaries.
2. Recognition of the quality of missionary teaching by students and parents.
3. Numerous opportunities for Christian contacts.
4. Opportunity for missionaries to contribute to intellectual standards of the school.
5. Opportunity to help maintain high Christian standards.
6. Opportunity to impart spiritual and moral strength to Japanese associates.
7. Contribution of the missionary to internationalism.
8. Success of some special emphasis or activity that a missionary has chosen.
9. The privilege of being of service in a strategic hour.

(d) The query regarding considerations unfavorable to missionaries in Christian education, elicited the following:

1. Decline of English as a subject.
2. Crowded school programs preventing contact of missionaries with students.
3. Decreasing opportunity for international emphasis.
4. Less voice in school affairs under Japanese administration.
5. Lack of challenge in a career devoted to the teaching of English.
6. The increasingly good quality of Japanese teachers, causing the sphere of foreign teachers to grow smaller.

We make no claim that the material in all these answers is strikingly new, but we hope that it gives some general idea of how misson-

aries and their associates are thinking. Occasionally one observation cancels another. The existence of real problems is made clear, but in general my personal reaction to the results of the questionnaire is that optimism is much stronger among the missionaries than despair. Most missionaries are not ready to "give up the ship."

II. Certain Observations Regarding Christian Education.

I pass on now to make some observations, and to draw certain conclusions. (a) First, regarding Christian education in general. To me, at least, there is no doubt of the need of Christian education in Japan for a long time to come. One can even make out a good case for renewed emphasis on Christian schools in a country like America with its splendid public schools, yet with appalling moral problems confronting its youth. Much more so, in a country like Japan, that has been influenced by Christian activity for only a few decades. When a Japanese business-man—entangled in practices harmful to personal morality and domestic happiness—protested to a missionary teacher, "You may persuade my little daughter to enter the Christian way of life, but don't touch me," he was eloquently admitting the appalling need of a saving force in Japanese society. We shall always have the struggle of idealistic enterprises to keep up with secular institutions in a material way, but there will be many to bless us if we continue to give the spiritual dynamic and the character-guidance that we profess to give. This does not mean that piety atones for low educational standards, but that education does not depend on equipment absolutely, and on the other hand, that the latest in material resources may be combined with spiritual frigidity.

We are, therefore, not of one mind with those both east and west who say that education should as soon as possible be handed over to the state, either because of the superior resources of the state, or because of the view that the Christianization of a country is to be done through missionary and national evangelism and not through expensive institutions. Many of us have been in Japan long enough to realize that the Christianization of a people is a long,

long process, and a goal so desirable that our educational institutions are an expense very worth while, and—compared with the cost of battleships—not so expensive after all.

(b) Now, what of the missionaries?

I would say, first of all, that there is much that a vital sincere young missionary can contribute to Christian education from the very outset of his service, but that it takes time to work up to the effectiveness of one who has acquired years of experience, some working knowledge of the Japanese language, an appreciation of Japanese psychology, and the respect of many for his sturdy Christian personality. These things are hard to measure, of course, but it is encouraging to know that there is this prospect of growth—an accumulation of healthy prestige. The experiences of the early years are not a complete gauge of that which we are to be. I wonder if it is not true to say that in missionary-teaching—as well as in other phases of missionary service in Japan—increasing age and maturity receive more respect than in some of the countries of the West.

Next, why should we think lightly of English teaching? When someone of German birth taught the grammar and literature of the German language in our college in America, we did not think of his branch as elementary. He was a teacher of a “modern language”. So are we, who teach English in secondary schools or colleges of Japan. Likewise, with it as a medium, we are touching the hearts of young people. Ask the folks who teach the first steps of English conversation to the first year classes of a girls’ school about the thrill of it. Or again, since it is admitted by Japanese scholars that the study of English necessarily leads one into the realm of Christian thought, the directness of the relation of English teaching to the missionary’s work becomes clearer than we sometimes think it to be.

Further, a word of comfort to those who are not administrators. Do not measure your place too much by whether or not you have a controlling voice in school affairs. Perhaps those missionaries are correct who feel that from an *inconspicuous* angle a missionary has

his finest opportunities of usefulness. At any rate, being compelled myself to administrate, I can testify to the burdens and loneliness of such an estate; it has many aspects that are not to be envied.

Again, by reason of our long Christian background, we are called upon to contribute something that the majority of our associates do not yet possess. Somehow it does something for these associates to see how Christianity is expressed and lived by those for whom, in a sense, it has long been basic to life. My predecessor, in one of his parting suggestions, said, "If I had it to do over again, I would start from the beginning to be a father to every girl in the school and spiritual guide to student and faculty. We have great deal to contribute here. We must learn to let go and give our hearts to each one. I feel that I have only just begun to learn it now that I am leaving." I pass on those phrases — "We have a great deal to contribute — we must *give* our hearts to each one." Unfortunately, there is much in our situation that ministers to "reticence", but one of our tasks is to overcome our reserve without giving offense.

Then, again, there may be something in the opinion expressed by a Japanese educator, Shigeharu Kimura, in *The Japan Christian Yearbook* a few years ago to the effect that Christian education in Japan still suffers from those who believe in "white superiority". Such a criticism usually irritates me, but it may be true to some extent. After all, lurking under the surface of our discouragement as missionary educators, is there not at least unconsciously a feeling that American or British education is the final standard? Do we not forget that our being teachers in a country not our own calls for adaptability? The east and the west have something to learn from each other in a spirit of humility, and once we make that spirit our own some of our discouragement will disappear. Let us remember that there remain some things about educational procedure for us to discover, and that there are treasures of Japanese thought and ethics that we can utilize in order to make our Christian contribution to the life of the Orient.

But have we missionary teachers really a satisfactory prospect of long tenure? I cannot answer that question categorically, but

the trend of my remarks up to this point must be taken as reassuring. It helps me to remember that there are many spheres of human life where tenure cannot be said to be absolutely limitless. Does not the educator in the west have frequent periods of uneasiness about the renewal of his contract? The merchant and the manufacturer must always remember that shifting demand may make certain merchandise unprofitable after a period of years; a city church or a rural church often sees social trends work results unfavorable to such a church's future. So we might go on. It seems clear that folding our tents in Japan will not insure careers elsewhere quite free from uncertainty. Rather, there are features of our situation that brothers and sisters in the west may well envy.

III. Desirable Emphases in Christian Education.

It has taken a long time to get around to my subject — namely, EMPHASES. You have already guessed that I have nothing revolutionary to offer. I have thought best to make my paper a study of what we can do where we are, since for most of us it is unlikely that financial resources would be available for startling experiment.

(a) I would first speak in general of emphases or tasks to which Christian schools should give attention, and toward which the missionary may contribute along with his Japanese associates.

For example, the school should keep aware of "new education" trends. There is always something in these original methods to keep us from becoming too complacent, and features of them can be adopted to put elasticity into the government system. This has been done, and can be done in the future. Even under the government system, we can employ methods that the "progressive education" magazines write up with eclat. For example we might mention various forms of the project-method, discussion hours in ethics, observation tours correlated with various parts of the curriculum, assigned research to offset some of the text book work, free choice of art subjects, new type tests, electives, club work, and summer-study camps.

Our Christian schools should work to break the strangle-hold of the examination idea. The term-end spell of examinations can be broken up by employing light quizzes or written lessons from time to time, giving them in an informal, unannounced, interesting way, not necessarily covering wide subject-matter but serving as keys to the students' attainment.

Such break-up of the examination system would minister to the students' health, a field to which Christian schools should give special attention. One school reports that a missionary has joined the staff as health expert. Whether or not this could be done elsewhere, the school should have staff members and facilities for health instruction, for physical training that builds up the weak as well as guards the health of all, and for sensible play that eliminates excessive competition and gives recreation to all.

The welcome that is given to graduates of Christian schools in the business world points to business training as a sphere for Christian education. It has long been so for boys' schools, and seems to be becoming more so for girls' schools. In this way our schools may adapt themselves to social demand, and make a Christian contribution to the world of barter and finance.

I have not made a study of the possibilities of adult education, but I feel that this is a subject worth following up. Doubtless some Christian schools would already have something to tell along this line.

And now, here comes an old emphasis. It is my conviction that our Christian schools must contribute to Japanese society a deep sense of the importance of Sunday observance, and it is here that missionaries have still a great service to render. Sometimes there are situations connected with our schools that work the other way. Regarding them, I can hardly be concrete without becoming personal, but I am old fashioned enough to believe that the maintenance of one day in seven as a day for spiritual things is absolutely essential to prevent the world's becoming wholly engulfed in secularism. I plead for such policies and such organization in our Christian schools as shall not deprive the teachers and students of

the time and the urge to think of spiritual things in a special way on Sunday.

With the matters that I have listed above, the missionary's connection will be sometimes direct, sometimes indirect. Situations at different schools vary in this respect, but we should at least be co-operators toward the realization of such ends.

(b) Now, in closing, a few suggestions to missionaries in particular. For one thing, there is always the necessity that we keep professionally alert. It is well for us to read some professional magazine, even though its contents cannot be literally practised in our setting. There might be value also in occasional conferences of missionary teachers, in which they could discuss their own peculiar problems, somewhat as the English teachers in government schools are wont to do.

It may also be possible for the missionary to work up some specialty, if not for the classroom, then for the marginal activities in which he often makes his happiest contacts. It may be an "open house," or a weekly discussion group into which he pours the results of his research; it may be summer outings with a specially responsive group. The limits of ingenuity in this line have not yet been reached.

We have assumed that teaching of English is the missionary's chief province, but there are localities where the missionary is still accorded leadership in music. His Japanese associates in this field have not always attained to organizing and supervising ability, and it is difficult to secure highly trained Japanese who will dedicate their talents to long-time service in our schools at the modest salaries that are paid.

It is also highly desirable that the missionary-teacher be a faithful attendant at some Japanese church, if only to indicate to Japanese associates and pupils how much store the western Christian sets by the organized, visible church. Such attendance is a natural thing in places where English services are rare, but is easily overlooked where opportunities for worship in English exist. In such places, the will to be loyal to the Japanese organization is highly

essential. Sometimes the inspiration received seems slight, but that is one of the sacrifices we can still make in this modern day.

Thus by life and by activity, in some form or other we exert our influence as exponents of wholesome westernism, and of the best Christianity (are we worthy to say it?) that the west has to offer, and by our presence we help to create, to keep alive, or quicken a cosmopolitan view of Christianity. I hope you will feel that this study, while realistic, has also been reassuring, that you have once more been able to envisage Christian education as a challenging field for the investment of personality.

THE WORLD CONFERENCE OF CHRISTIAN YOUTH

Plans are going forward for the World Conference of Christian Youth being held in Amsterdam from July 24 to August 2, 1939. Church groups and national Christian youth movements are cooperating with the world movements, like the Y.M.C.A. and the Y.W.C.A. The four basic emphases are to be solidarity on the basis of Christian faith and its relation to concrete issues, Bible study as a way to truth, consideration of actual "next steps" rather than theories and resolutions alone, and integrated common worship. The following subjects have been tentatively chosen—"In the beginning, God"; "Our different backgrounds and our common calling"; "Christ over all"; "The Christian in a world of conflict"; Sonship and brotherhood"; "Our daily bread"; "The Christian community and the world of nations"; "The Christian, his church, and the church universal"; "The Christian as missionary"; and "I have overcome the world," for the plenary addresses, with the world of nations; the economic order; the nation and the state; race; marriage and family life; and the church and its world mission to be taken up in the discussion groups.

I.C.P.I.S. Geneva.

Notes on Japanese Christian Literature, Past and Present

G. B. BRAITHWAITE

A good deal, perhaps most, of what I have to say you know already and could tell me much better than I can tell you, but on a subject like this one it sometimes does us good to be reminded of what we are already aware of, and if the process of recollecting serves as a stimulant to a better use of this valuable ally in our work my purpose will have been at least to some extent attained.

Circumstances compel me to speak more from the standpoint of the producer than of the consumer, I trust that in the discussion which will follow we may have the other point of view as well.

Speaking on behalf of the producers, I want to assure you that our greatest desire is to make more and better Christian literature available. Our greatest joy is when a new book comes out. Only a month or two ago Dr. Wainright stopped me in the Christian Literature Society rooms to show me what was then their latest, and I wish you could have heard the note of affection in his voice as he spoke of it—as if he were introducing me to a new member of the family (as of course he was)!

Difficulties face the producer of Christian books in Japan: there are many of them, but we count our blessings, and remember every time something comes out that we are presumably always assured of at least one careful reader in the censor! I would ask you to remember that if your desire to receive new material is great (and we earnestly hope that it is!) our desire to put it into your hands is equally great. I do not want to bore, bombard, or bewilder you with statistics, but I am sure that the following figures will interest you as much as they interested me. The 1938 edition of the Yearbook of the Publishers' Association lists the number of new

books published in Japan during 1937 as 25,230. Of these 1,096 or approximately 4%, dealt with religious subjects. Mr. Kiyoshi Saito, on page 249 of the 1938 *Christian Yearbook* says that 200 new Christian books were published during the same period, an average of more than one every other day. These figures seem to indicate that though the Christians of Japan comprise only about $\frac{1}{4}$ of one percent of the population, they produce nearly 20% of the books on religious subjects. Some Christian books are of course put out by non-Christian publishing houses, but even allowing for this I do not think that Christian publishing agencies have done too badly.

While by no means desiring to under-emphasize the demand or the need for *new* books, I do want to remind you that one thing we can all do while waiting for them is to make better and more effective use of what we have. I wish some of you consumers would give me your experiences and advice on this subject. I want to take the opportunity of reminding you of some of the ways in which literature can be of inestimable help in advancing the cause of Christ in Japan.

First of all in actually bringing the Gospel message to those who have never heard, or who have no other way of hearing. One cannot work long in a Christian bookstore in Japan without hearing all sorts of opinions on tract distribution: personally I would say if God tells you to do it go ahead and don't mind what anyone says—He knows why He wants you to do it, and while hundreds and thousands of tracts may fall among thorns or by the wayside, one may be carried home to some one who would never darken the door of a Christian church, and its visit may be longer than the most protracted one you would dare to make even if you could. I understand that Commissioner Yamamuro of the Salvation Army was first attracted to Christianity through a leaflet handed to him. I am sure that even if there had never been another result the money and effort spent on the production of Christian literature in Japan would have been well worthwhile. Even if a tract or booklet is read, laid aside, and forgotten, the fruit may appear months or even

years later.

In the second place, one does not expend much effort in evangelistic work in Japan without realising that a good deal of prejudice against Christianity still remains, and shows itself in a great many ways. Probably any one of you could duplicate the story I heard of a child who was forbidden to attend Sunday School because 'Christianity is a bad thing', and who, when she joyfully turned up again some months later, gave as the reason that her father had been reading a Christian paper and had acknowledged that it did not seem so bad after all.

The Japanese people have a great respect for things which they can see in black and white. It seems to add to the prestige of a thing when it is written rather than spoken. I know my best arguments and persuasions often fail if directed against something which has appeared in print. Perhaps the written message appeals because it doesn't answer back.

We can all think of Christians in isolated places, some of whom have never even seen another Christian, and of their joy in receiving a Christian book or pamphlet, and surely many times others must be attracted to have a look at what has brought their friend or relative so much pleasure.

The printed page is one means through which the Christian experience of other lands can be made available to our Japanese friends, and the fact that the Gospel in translation appeals to Japanese hearts is to me a fresh proof of the universality of the Christian message, a point which we specially need to keep in view these days.

How much poorer we of the west would be if news did not reach us of the triumphs of the Gospel in other lands, so that while there is almost always more or less special difficulty somewhere along the Christian battle-front, encouraging progress can be heard of from some other part. Information of this kind not only helps to widen our horizons, but keeps before the Christians of any land the fact that they are members of the Church Universal, and is a stimulant which cannot be done without if there is to be really

healthy growth.

A number of reply postcards have been sent to Japanese Christian leaders and also to missionaries engaged in this type of work. I cannot begin to report on them at any length, but a brief resume will I am sure be of interest, especially in considering the aspect of this subject as it relates to the future.

It was an encouragement in reviewing the replies to find from the outset the strong conviction expressed that books must be inspired — that they must meet the needs of the day, and that because of this the laying down of a carefully prepared program is impossible. The basic needs of souls of course do not vary, but the human consciousness of them does, and if the initial approach is to appeal, it must be, to borrow the words of the well-known hymn, 'winged' so that it may 'reach the hidden depths of many a heart'.

One cannot seriously consider Christian literature without thinking of the Bible, and in the replies received a plea for a simplification of the present translation is included.

On the evangelistic side, we find appeals for literature which will bring closer and more intimate connection with people in villages and mountains. Here I might throw out the suggestion that converts from such regions might be the ones to prepare suitable material for reaching their fellows.

Literature for Sunday Schools is also mentioned in this connection, and the rural gospel schools do not escape notice, though what they specially need is not made clear. Trustworthy gospel teaching for non-Christians, and 'really winning ones for women' are asked for. The importance of dispelling popular misconceptions concerning the relation between Christianity and the state, and of making it clear that Christianity has taken root in Japan and is developing indigenously are stressed in the approach to non-Christians through the printed page. 'Realistic and practical Christian literature fresh in spirit such as the Oxford Group is providing' finds its champions.

The need is felt keenly of an authoritative Christian magazine to compete with the big secular magazines. A study of the Rev. C.

B. Olds' article on pages 239-247 of the current *Christian Year-book*, on 'The Christian Periodicals of Japan' seems to stress the need for a careful study of this problem with a view to concentrating efforts on a few effective periodicals rather than on scores of denominational papers which cannot possibly exist without financial support. If I might make a suggestion just here, I would like to recommend an examination of the possibility of issuing a Christian periodical of general interest with one, two, or perhaps more pages left available for denominational use, after the style of the special prefectural pages of the daily newspapers.

Before leaving the subject of evangelistic literature, I would like to add that while an emphasis on specialized material for different classes is both natural and right, we should continue to expect a presentation of the gospel message which will appeal to the heart of man whatever his social status may happen to be. In my own work I sometimes come across the attitude that the day of the usefulness of this kind of thing is about over—the fact that there is a wide field for just such literature in the homelands, with their centuries of Christian background, should be sufficient proof of the fallacy of this idea.

We are assured (returning to the replies) that 'the educated classes of Japan will gladly read literature if it is of a high class', and the writer of this goes on to say that 'we must work to publish Christian books which the general public will read'. In this field we have an appeal for a series like Everyman's Library. A lady correspondent (more honest perhaps than the men), complains that books are too difficult and too expensive, and asks for easily-read theology and books on teaching, and also for pure interesting novels with deep ideals.

A good deal of emphasis is laid in the replies on the fact that Christian books must be dignified and of permanent value, with the suggestion that much of what has been published so far has followed 'low-class popular trends.' Of the fairness or otherwise of this friendly criticism I will leave you to judge, but it seems to me that as long as literature exists we are bound to have the two

streams flowing side by side—that they are complementary rather than opposed to one another.

Biographies of Japanese Christians are asked for: this should be a growing field in the days to come. The experience of one can be made a real help to many in this way. We hear Kagawa and other Japanese Christians referred to when they go abroad as missionaries to the west: if you will permit me to perhaps stray out of my allotted field for a moment, I would like to express the conviction that English and other foreign-language translations of such biographies and other books by Japanese Christians will help in no small degree to extend this service. We all know how helpful biographies of great Christians of the west have been to our Japanese friends—surely the reverse can be made true too.

One request which specially appealed to me was that for ‘books for young people, between childhood and adult age.’ We frequently hear of the leakage between the Sunday School and the church—might not renewed effort in this field be one means of reducing this loss which we all deplore so much?

Definitely in the field of literature for the church, the need is expressed for a standard Old Testament commentary, an encyclopaedia of religious ethics, a standard series on theology and the works of the early fathers. I need not add more to show that the suggestions cover a wide range of material, enough to keep us busy for several years to come.

If you will permit me to make one suggestion on how to make more effective use of what is coming out, I believe it would be a great help if there could be a ‘literary expert’ (for want of a better name) in each denomination, who would make it his business to check up on Japanese Christian literature. To him all Christian publishers in Japan might be persuaded to send notices (perhaps with presentation copy or summary) of new books as they come out, and members of his denomination wishing advice on matters concerning literature would appeal to him.

Some time ago, I was in the book section of a Tokyo department store, and was rather surprised to find the religious books on the

shelves devoted to literature on recreation and pastimes! As I have thought over this, however, it has seemed to me that from this apparent amusing error in classification we can learn a lesson. After all, the fundamental effect of a living religion is its re-creative power. According to the marginal reading of the American Standard Version of II. Corinthians 5:17, the Apostle Paul says that 'if any man is in Christ there is a new creation.' The English-speaking world is this year celebrating the 400th anniversary of the English Bible—we all know what a re-creative influence this has exerted over English literature and life. A scholarly production of this same year, which also sees the bi-centenary of the conversion of John Wesley, is 'England Before and After Wesley,' in which Dr. Bready shows that in a very real sense the Wesleyan revival re-created England. Christian literature has already played a very important part in the re-creative influence of the gospel of Christ in Japan. I am sure that it is the earnest prayer of each one of us gathered here today, and of our loyal Japanese fellow-workers, that the days which lie ahead may see an even more effective use made of this indispensable agency.

PRAYER

" We bring Thee our sins. Some of them we hate and some of them we love too well. Lift us out of the low-lying levels of our ordinary days and grant us perspective around our sinning. Give us the insight to see the harm done to those we love. Help us to see how, though sin seem private, it holds back the forward march of Thy Kingdom of righteousness upon the earth. Make lovable in our eyes the things that are lovely and hateful the things that we should hate.

" May we gather up into our intercession all the nations, creeds, and races of mankind. Break down our prejudice. Save us from unfraternal partisanships. Let pettiness die as love rises in our souls. May we care afresh what happens to mankind"

—*Harry Emerson Fosdick* in "The Church Monthly."

THE MUSASHINO RURAL CENTER, NEAR TOKYO

See pages 297 and 340



The girls are taking care of the harvest of "Christian" vegetables, with "Christian" live-stock in the background. Young women farmers usually wear trousers like this.



A general view of the plant of the rural work project started by Dr. Toyohiko Kagawa and now jointly conducted by his staff and the National Christian Council.



Above—"HOSANNA! HOSANNA!"
by Goro Hirota.

Left— LADY GRATIA HOSOKAWA
by Gyozan Tonada.

Below—SAYING GRACE
by Teiji Hirasawa.



Christian Art in Japan

KIYOSHI SAITO

In November 1934 the Kirisutokyo Bijitsuka Kyokai (Christian Artists' Association) was started by Japanese protestant artists.

The association has been holding a public exhibition every year under its own auspices. The fourth exhibition was held last spring for ten days.

The organization of this association has helped to link up scattered Christian artists in this country and has greatly encouraged them in their pursuit.

It is yet in a pioneer stage, but the existence of the association and its annual exhibition will no doubt contribute to arousing more interest in Christian art among the public in general.

It is too soon yet to expect many outstanding works from our Christian artists but we feel convinced that as time goes on increasingly more artists will produce worthy objects of art with Christian themes.

I know a Christian artist who has been striving for the production of Christian art for nearly thirty years in poverty and surrounded by people with no sympathy or understanding concerning his heart's desire.

(NOTE:—We reproduce with Mr. Saito's cooperation three typical pictures from the exhibit he mentions. The painting of Lady Hosokawa, great Christian heroine of the Roman Catholic community some three hundred years ago, is a *kakemono* or wall scroll.) All three painters are men.—Ed.)

New Ventures in Rural Evangelism

I. L. SHAVER

I find a very appropriate text for what I have to say in Matthew's account of the Master as He went about doing good:

"And Jesus went about all the cities and VILLAGES teaching . . . and preaching . . . and healing." (Matt. 9, 35)

As recorded here, Jesus took His message into the rural sections of the country as well as into the cities. And the outline of His program cannot be improved upon today. He went TEACHING and HEALING. We may have different approaches, but the fundamentals remain the same, and we can do no better than follow His footsteps and His example, and go into the villages of Japan — teaching and preaching and healing.

In the report of the International Missionary Council at Jerusalem about a decade ago we find the underlying principle of all rural evangelism well expressed in the following:

"The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavour we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions — physical, mental, and social. We are therefore desirous that the programme of missionary work among all peoples may be sufficiently comprehensive to serve the WHOLE man in every aspect of his life and relationships."

Interest in rural evangelism in Japan began about a decade ago, and the first Peasant's Gospel School was held in 1926 or 1927. New emphasis was given to this line of work by the coming of Dr. Butterfield in 1931, and by his subsequent surveys and reports.

Although quite a good start has been made in rural evangelism,

the conditions in rural Japan have not undergone any radical change. There are nearly 10,000 rural villages in Japan with a population of about 30,000,000, and while there are nearly 2000 churches and chapels in the larger towns and cities, less than 200 preaching places are to be found among these villages. But very few missionaries are working exclusively for rural folk, and not a large number of native preachers. Among the nearly 2,000,000 fishermen only a very few evangelists are working. The fishermen are perhaps in a more miserable plight than the farmers. Jesus spent a great deal of His time among the fisher folk, and from among them He called some of His most daring disciples, but in Japan they are being neglected. They need a Christ in their boats, and we need to hear again the challenge of Christ to 'launch out into the deep'.

Next to the fishermen perhaps comes the woman on the farm. In 1931 Mr. Motojiro Sugiyama said that there was no one more pitiable than the woman on the farm and in the villages. "If when she marries, she finds herself settled in the home of a farmer, she is tormented by poverty and frequent child-birth, and must stand on her feet all day long without a moment of leisure, working in the fields, or in a gloomy, dark kitchen, or at washing and sewing. It is no wonder that when you look at a woman of the farm who is past forty years of age, you find her ill-nourished, her hair lacking in gloss, and her face colorless. When it comes to the bearing of children there are no midwives in the country to help, and because of a lack of sanitation, child-bed fever is common and there is frequent loss of life. The high infant mortality rate in the rural districts is also a great problem.

In a great number of villages there are no kindergartens or day nurseries.

Under the heading of NEEDS some of the following things may be suggested:

More co-operatives; more seasonal day nurseries; more rural gospel schools; more goats, more bees, more rabbits, more nuts, and more cooperative canning kitchens.

In the rural districts more clinics, for adults as well as babies, are needed. In these, instruction in child-bearing and child-training should be given. For this visiting nurses and a "country doctor" should be made available. Better care for the insane, the tubercular, and the aged is a crying need. A Christian public bath house with Christian posters on the walls, and Christian literature, and perhaps a radio for the bathers would be a good approach to the people in rural villages. A Christian cemetery in which rural people could bury their dead more cheaply might be a good approach.

To meet these needs, our younger preachers should be trained more and more with an idea of going out in the rural districts and living and dying there. To encourage this, I think a regular course in agriculture, horticulture, and husbandry should be given in our theological schools, and students from agricultural schools should be encouraged to give their lives to this line of activity.

In America several years ago, while many men attending an annual conference were signing their names "J. N. Jackson, D.D.", "P. M. Jones, Ph. D.", and "A. B. Johnson, LL. B.", a man from the country walked up to the desk and wrote his name — "L. P. Smith R. F. D.". We need more R. F. D's in Japan today. That is, men with a rural outlook; men with an intelligent interest in rural problems; men who are willing to identify themselves with the country and the country people. The greatest compliment which has been paid me on my field was when it was said, "We like Preacher Shaver because he is so common."

Several years ago (August 1927) Mr. Sugiyama said that at first, when a Christian worker goes into a community, rural people seem reserved and watch from a distance. "For about a year you are being examined and tested, and after a whole year the most you may hope for is to have it said of you. "That person looks like one who would not do wrong". By the end of the second year, they may say of you, "He is a good man," and by the end of the third year gradually you may be able to begin to do some Christian work. You need the courage to stay in one village three to five years with-

out results."

We are finding today, however, that it does not take so long to get into a rural section — either for native worker or missionary. Perhaps a missionary, though, should do more pushing than pulling. I mean by this that it might be better for him to keep more or less in the background. However loving-kindness shown by native preacher or missionary is appreciated by rural folk as well as by anyone else.

A little boy was once asked to define loving-kindness. He replied, "When I ask grandma to give me some bread and butter, and she gives it to me, that is kindness, but when she puts some jam on it, that's loving-kindness."

In order to win the love and confidence of rural folk we must put jam on the bread, — in other words we must be willing to live among them, work with them, and to become, as Paul says, "all things to all men" that we may win some.

Practicability of a missionary living in a village and working among the villagers has not, I think, been thoroughly tested yet. Some oppose the idea, but some are planning to live in the country.

Having mentioned briefly the conditions obtaining in rural Japan, and having pointed out some of the needs, I wish to discuss more fully some of the efforts being made to meet these conditions and needs, and to take a glance into the future.

A long awaited Christian Rural Life Institute has finally been launched at the Musashino Rural Center near Tokyo. A ¥2,500 dormitory, a ¥1,500 work shop, and a ¥600 bakery have been built. Here prospective rural leaders may undergo a period of training for one year for ten *yen* a month—half of which will be provided by the institute's board of trustees. This should furnish us with a number of better trained rural workers in the near future.

One missionary (H. V. Nicholson) who is engaged in rural work writes, "We are at a standstill in most of our work now as there is such a strong nationalistic feeling in rural sections. We usually have rural institutes in five centers during the winter, but this winter we had only one, and are counting on only two next winter." Then

he suggests that in a practical way—such as helping with goats and with savings cooperatives—we may be able to carry on. Health service for rural communities and temperance work, he adds, may be pushed at this time.

Times are now somewhat difficult, but in many places work is being done, and new plans are being formulated.

I realize that in a paper of this length not all projects now being carried on or planned can be mentioned. So I will confine myself to some of the most outstanding that have come to my notice, and to those with which I am best acquainted.

In the Harima Rural Reconstruction Mission in Hyogo Prefecture, emphasis is placed upon self-support as a necessary part of rural evangelistic work. So a plot of land and some equipment is provided the worker. In one area pigs are being raised, goats are being kept for milk and for sale, Angora rabbits are being raised for their wool, and some home-spinning and weaving is being done. Also jams and grape-juice are being manufactured and sold.

In another area a dairy is being run and milk retailed. In another place a rabbitry is being developed on a rented plot and goats are being raised. As I have already stated these are primarily to assist the worker in self-support, and also to introduce subsidiary lines of income to the farmers.

Once a colored preacher in America was boasting about his call to preach. He said had seen in the sky a vision—"G. P."—"Go preach." After listening patiently for a while, one of his parishioners said, "Pah'son, yo is mistaken bout dat G.P. Dat don't mean Go preach; dat means "go plow."".

To the rural worker today both are important, because there is the vegetable seed approach as well as the Gospel seed approach. But I am happy to know that in the Harima Rural Reconstruction Mission a church has been built up from zero to a membership of nearly one hundred, and at one place the work is entirely self-supporting. Parishes along these lines are planned throughout the entire Harima territory.

In many places newspaper evangelism is being used very effect-

ively for seed-sowing, and loan libraries are meeting a long-felt need. Day nurseries have been tried very successfully in many rural sections of the country. To my mind these are meeting an urgent need, and may be used more and more to reach the children and the parents in these sections. These may be held with a small outlay of money.

Rural gospel schools are among the best methods tried so far. In these young people are trained for further leadership in their communities. For several years we have been holding rural gospel schools annually in Kyushu and Shikoku. They have proved to be of great value in rural evangelism. We plan four or five this year.

Last January at Kwansei Gakuin we put on a week's institute of rural problems for men and women. This was supported by the Canadian Mission, the Southern Methodist Mission, and Kwansei Gakuin. 183 men and women were enrolled. Eleven lecturers, all outstanding authorities on rural problems, were invited. The new dean of the theological department, Rev. S. Matsushita, writes that it gave a new and deeper interest in rural evangelism to many of the students, and that students who were before interested chiefly in idealistic theology had their attention drawn to more practical matters, and were led to acknowledge the fact that Christianity is not an abstract theory but the work of love.

All those who attended I think had their interest in rural evangelism greatly deepened, and many dedicated themselves to work in rural Japan.

In Matsuyama last summer we held for ten days a central rural gospel school for both men and women. We had lecturers as in the shorter peasant's gospel schools, and tried to bring together young men and women who had had former experience in the shorter schools. We had about 30 enrolled. Besides getting first hand information about growing better crops, they received new inspiration to help them in living better lives. To me this was the most encouraging feature of the school. During this school three of the young men were received into the church and one was baptized later.

The movies are being used in my section of Japan by Mr. Barnard and Mr. Stott to great advantage in opening up opportunities for rural evangelism, and as a means of seed-sowing. "The King of Kings," and "A Grain of Wheat" have chiefly been used. Attendance has ranged from fifty to seven hundred—the average being between two and three hundred. This is one of the most open fields, because everyone likes a movie, and it is easy to gather the people together. Through this method a message can be given to the people through the spoken word and through the eye—a double process very effective in enabling people to remember the Christian message.

One of the outstanding new pieces of rural evangelism in Shikoku is that being done by Rev. J. D. Stott at Chikanaga, near Uwajima. Within less than a year he has been able to open work in this village and to enterprise a rather far-reaching evangelistic program.

He was invited to open work in this village by the mayor, a non-Christian, but a man interested in the welfare of the people of his village. No property has been purchased, but a Christian kindergarten with over 50 children enrolled has been opened in the village hall. The kindergarten teacher, a Lambuth graduate, lives with a family of the village, while a house has been rented for the young preacher, a Kwansei Gakuin graduate. In his home well attended weekly meetings and a Sunday school are being held. Plans are being made for the coming of a Bible woman and a trained nurse, so that a program of educational, evangelistic, and health work can be carried on.. This has all been done without any opposition so far. The Stotts expect to move to this village also when a suitable house can be secured.

Also in Shikoku, Mr. C. E. Barnard has opened evangelistic work in two centers, having stationed a minister in each center. In one center the worker registered as a preacher, while in the other he registered as a farmer. This was done as a sort of test in order to try out which method is the best—to go into a community as a farmer, or to go as a preacher. Both are somewhat following

the Harima Mission in the plans for self-support, and both are opening Sunday schools in their rented homes, and one in other villages. Goats, rabbits, oranges, and berries will be raised. In Nagano Ken, Mr. A. R. Stone is doing a very constructive piece of rural work, including a community baking service, day nursery, grain puffing, iron foundry, canning, food processing, *etc.*

At Kawakami, our church-farm, that was started years ago by the late Rev. W. J. Callahan, various crops are being grown, a goat has been purchased, and we plan to buy a cow. This cow is to be used as a work animal, and for the production of fertilizer. We expect to call it the "gospel cow."

In connection with my tent evangelistic campaigns this fall we plan to hold a rural gospel school in the tents after the main meetings have closed and in connection with the probationers' meeting. This will be a departure from the old method of holding only a Bible school for the children in the afternoons and nightly evangelistic services. If we should go into a village where there is no good medical advice available, I am thinking of trying out a medical clinic during a morning hour in the tent. We did have a trained nurse at one place to give health talks to the women of the community. So far these tent campaigns have lasted from a week to ten days. We usually have about 300 children in the afternoon Bible school, and from one to three hundred adults at night, and usually from 60 to 150 enquirers are enrolled.

At first in these tent campaigns we select a village,—usually a village where there is no organized Christian work, but a village not very far from a church or chapel. Then we secure letters of introduction from prefectural authorities, usually from officials of the Educational Department, to the principals of all schools in or near the village to which we are going, to the mayor, the vice-mayor, the head of the young men's association, the *fujinkai* (women's association), and sometimes to the police. With these barrier-breakers from the prefectural authorities we call on these village officials and tell them of our purpose and plans and request their cooperation. Usually we get it. We do most of our advertising through the

schools, getting all the children to take notices of our meetings to their homes. Other calls are made, a lot is secured for the tent, homes are found for the workers, and posters are displayed in prominent places. A few days before the time for the meeting to begin, we put up the tent. This also serves as an advertisement to draw the people. Sometimes we hear the remark, "Now, I wonder what kind of circus this is going to be?" Or, "How much will it cost to enter?" "I wonder how much they expect to carry away from our village?" Others who have a little better understanding of our purpose may remark, "No, this is Kirisutokyo (Christianity), it's free." And so from the beginning we have those who come through curiosity, those who come because it is free, and those who come because their souls are hungry for something that this world cannot give, for Jesus Christ and His redeeming Love. After the main meeting is over, we hold daily meetings for about five days for the enrolled enquirers, and after this the preacher from the nearest church continues the follow-up work, with the hope of eventually establishing a church there.

In Hiroshima Prefecture in a village near the city of Hiroshima the Rev. Weyman C. Huckabee, of the Southern Methodist Mission, plans to open this year a rural public health and evangelistic enterprise, which will be a projection of the center now in operation for outcastes in Fukushima Cho, Hiroshima, but will be adapted to rural people.

In the Hiroshima Center there is at present a public health nurse, trained in Tokyo and at Columbia University, as supervisor; a practical nurse from St. Luke's Hospital to care for the nursery children and to make house visits; a midwife, also from St. Luke's, who has organized a pre-natal clinic; a well-trained kindergarten teacher; an evangelistic worker; a young girl assistant, and two part time women workers. This venture, started on faith, is now self-supporting—that is it does not depend on the mission for funds—and has never had a deficit. Two Japanese foundations, two Sunday Schools in America, and the students of Duke University adequately support this enterprise.

The plan for the new center is to secure land in the village—about half an acre—and set up a small plant which will be a combination of health center with clinics, nursery school, kindergarten, children's bath, and residence for workers, with accommodations for twenty or more guests who may come in for special institutes during the farmer's off seasons. It is also planned that the buildings can be used in the summer for camps and daily vacation Bible schools for students and children.

From the beginning a nurse, a kindergarten teacher, and an assistant will be employed. To these will be added, when needed, a fulltime evangelistic worker..

Government officials in Tokyo have promised to attempt to provide a doctor as part time worker to give medical supervision in both these centers. The Governor of Hiroshima Prefecture, the Prefectural Social Department officials, and officials of foundations in Japan are backing this new project. It will be supported chiefly by funds from certain foundations in America, and from foundations here in Japan. The mission is putting an initial amount of only fifteen hundred *yen* into the project. (The total cost will be about ¥15,000.00 for land, buildings, and equipment).

Thus, so long as the needs are so great we will see new plans and new projects being formulated and carried out, along with the old ones that have been tried and found effectual, for the building of the Kingdom of God in Japan.

When we realize that there are still nearly 10,000 unreached rural villages in Japan, including nearly 6,000,000 farm households, with a population of 30,000,000, one third of whom are tenants (together with 1,500,000 unreached fishermen), among whom there is a sore lack of medical facilities, and for whom only a comparatively few missionaries and native workers are devoting their lives, and for whom only about 200 churches and chapels have been built, our hearts cry out for more laborers to be sent into the field, and our souls yearn for more of the Master's spirit that we, too, may go into all the cities and villages, teaching and preaching and healing! !

New Approaches in City Evangelism

G. E. BOTT

A slight change in the punctuation would make the subject of this paper more appropriate to the treatment it is to receive. The change would be to end with a question mark, because what follows is an attempt to discover new approaches rather than a confident assertion that they have been discovered. Since I suggested the wording of the subject I may be allowed to say that I think it is too indefinite and general. City evangelism includes evangelistic effort in communities which have little in common except that they are within the geographical limits of the strange complex of all sorts and conditions of groups of people which make up a modern city. There are as great differences between communities within a city as between any city community and a rural one and obviously there can be no single approach which is appropriate to city evangelism as a whole.

However, having said that, may I be inconsistent and say that there are some conditions which are peculiar to city life and which create problems which are common to all city communities? A few years ago in preparing a paper on "The Church and the City Problem", I consulted a considerable number of Japanese and foreign friends to discover whether or not there was any single problem which, more than any other, challenged the Christian church and message. Nearly all, regardless of whether their experience had been in so-called up-town churches or down-town churches, agreed that there was such a problem and that it was the problem of social and economic justice. It is clear that that problem is not yet solved and that it needs to be solved but no one would suggest that it is uppermost in people's minds to-day. Communistic ideology has been completely eradicated so frequently that its influence has waned

considerably, and other ideas and ideologies have appeared in abundance to occupy the swept and garnished rooms which it has vacated. However the situation is similar in that there are very powerful claimants for people's attention and thought and devotion which tend to obscure the relevance of Christianity to the pressing problems of daily life.

At this point I wish to make it clear that throughout the discussion the fundamental importance of personal evangelism in both city and country is assumed. We are thinking more particularly of the church as an evangelistic agency and of the influences which it must understand so that it may co-operate with some and vigorously oppose others. We are also thinking primarily of the missionary approach to the problem and of adjustments in attitude and outlook and technique which may make him or her more useful.

One feature of city life which is not to be found in rural areas, and which has an important bearing on evangelism, is the lack of a sense of community in cities. A rural village is a social unit, a city ward is not. The population of a rural village is fairly constant, the population of a city district is constantly changing. Very few city churches are in any sense community churches. Sunday School children are usually recruited from the community but very few of them become members of the church and the adult membership comes from widely separated parts of the city, frequently passing two or three churches on their way to the one to which they belong. The church tends to be merely one of a number of associations, each of which ministers to a fragment of the total needs of its members. In many cases the community would scarcely miss the church if it were to disappear over night and another location would be equally satisfactory to the members after they had become accustomed to the change of route. This characteristic of modern cities as series of associations rather than communities is a serious social problem and certainly makes the development of a church which is the centre of the life of the individual and of the community difficult.

This suggests another problem, namely, the keen competition of a great variety of activities for the interest and attention and sup-

port of an urban population. First among these, particularly in downtown districts, is the strenuous struggle for mere survival. Long hours of unremitting toil take a heavy toll of the energies of workers in home, office, shop, and factory and leave little of either strength or leisure for the quiet contemplation of the higher life, and the noisy and crowded environment in which they live makes such a use of leisure all but impossible. Then the radio pours a constant stream of news, education, exhortation, and amusement into the ears of the people as they work or eat or relax. Excellent as much of this may be, its general tendency is not evangelistic. Then for a few *sen* things new and old, good and bad, oriental and occidental, may be seen and heard at local motion picture emporia, portraying a bewildering variety of customs, ethics, ideals, and ideas which both consciously and unconsciously occupy the minds of those who see them to the exclusion of other and possibly more wholesome considerations. An hour of religious instruction and inspiration once a week, and usually much less frequently, can scarcely compete with such constant stimula of an entirely different order.

However if churches cannot become community churches they may make an effort to serve the various groups which make up city life, and there are many such groups. Dr. Kagawa is an advocate of what may be called group evangelism. He would have evangelistic effort directed toward farmers, laborers, nurses, fishermen, *etc.* In every large city there are groups which suggest themselves. One of these is students whose needs and outlook differ from those of other groups. Another very large and diversified group may be defined as people living in what Dr. H. Paul Douglas in "Church and Community" describes as "an adverse special environment." The church which would serve this group would become, "a socially adapted church, definitely undertaking to become an agency of social ministry to especially handicapped populations. Such a church commonly maintains the traditional activities of the church at the centre of the enterprise, but adds to indefinite degree such health, recreational, and economic aids as the especially needy

pensive and must permanently seek support from people in more favorable environments. The Christian community in a Japanese city is usually neither large nor wealthy. However it may be possible to secure help for the social service side of the work from men and women of good will outside of the church. In fact such service may well make a suitable introduction to the Christian spirit.

The fact that the church tends to be one of a number of associations is not without its advantages. Periods in the history of the church when whole communities have been automatically regarded as members have frequently displayed a very low level of faith and practice. A little group of Christians maintaining itself in a predominantly non-Christian environment is likely to be much more devoted and loyal and active. It is probably true to say that the average Christian in Japan takes his Christianity more seriously than the average Buddhist does his Buddhism just because he has definitely chosen to be a Christian and has not been born one.

However the Christian church can never be satisfied to be merely one among a number of associations dealing with only a fragment of the life of its membership. Some unifying principle is essential to the individual and society. Quoting Dr. Douglas again, "More and more, as the gains of civilization fail to produce social cohesion, as a federalized society proves the lack of a sufficient principle of unity, is an invitation placed before some association with power and a sense of responsibility to attempt the integration and control of the human situation" . . . "The church simply must make good its universalistic assumptions." Yet the church in making good its universalistic assumptions cannot become a total society, the only society to which its members need belong. Church members must inevitably be members of many other groups and associations. It is part of their general education and moral development that they should learn to conciliate different loyalties and to bring different duties, when they conflict, into harmony.

In this connection I should like to quote from another chapter by Ernest Barker in "Church and Community." "But above all the church itself must suffer if it seeks to be total, and if it fails to take

its place and assume its station as one in the "great array of differentiated social cohesions." If the church has a mission to the whole community, its members must take their place in groups other than the church, and carry the mission of the Word into these groups. If the whole church has a mission, the best way of its discharge is that each churchman should mix with the general community, and with the different groups of the community—not living the life withdrawn, but the life of varied fellowship. The church which seeks to be total is barred from its own essential duty—the duty of total mission in the other and truer sense of a mission to the whole community. . . . That church best discharges its mission which has many missionaries, all true to itself, but all, in their truth to it, true also to other societies, and true to the general community. The uniqueness of the church, as a society among other societies of the community, is not the uniqueness of a self-contained and total society, which peculiarly absorbs its members. It is the uniqueness of a society operating as a leader, through its individual members, in the service of other societies and of the whole community—a society which fulfils, through them, in those other societies, and in the whole community, the mission imposed upon it by its custody of the Word and the motion of the Spirit."

As an association the Christian church should have a finer quality of fellowship than can be found in any other association or club. That this is frequently not the case is a great misfortune, and that Christian associations instead of being closely cooperative and having a strong sense of world-wide unity are divided and subdivided into numerous largely unrelated and often competitive denominations is a major tragedy. It remains true, however, that the Christian faith contains the essential elements for an association which in its local and universal aspects might be a fellowship infinitely deeper and more creative than any other. Of course difficulties in the way of closer communion between some Christian associations are very great. In some cases differences of denominational outlook and theological teaching are so great as to amount to a different religion using some of the same words but with almost totally differ-

ent meaning. However, there are large areas when this is not the case and where the things that prevent much closer affiliation if not union are not vital matters of faith but only relatively unimportant details of organization or procedure based on habit and tradition.

This naturally leads to the question which is one of the most difficult and complicated and fundamental questions of this or any day, namely, that of the relation of the church to the nation as a whole. It occupied the central place in the conference at Oxford in July of last year. The books written in preparation for that conference probably represent the best thought of the Christian church throughout the world on the subject. In the volume from which I have already quoted there is recognition that while fundamental principles are universal, different answers would have to be given in different nations at any given time. E. E. Aubrey puts the fundamental position in a very fine way: "Man is led to the perpetual tension between the present and the boundless context which we call eternity. In consequence, the church is always a conscious fellowship of failure, a community of sinners. Here it stands in its peculiar place among the institutions of society. The awareness of tension between the temporal and the eternal fosters a discontent which makes the sinner repentant. It is this repentance which makes it impossible for the really Christian church to be censorious and pharisaical. If the church issues a call to society to repent, it must be a call to join the church in its own repentance. Here is the secret of the church as a leaven in society; it engenders the spirit of repentance whereby self-criticism appears among the adherents of other social institutions. It cannot loudly proclaim its right to criticize the social order, it can only set the example and foster the attitude of self-criticism. But its self-criticism is of a drastic sort, for it is born of comparison, not with the feasible, but with the highest conceivable. Yet, because the community is caught in its own established values which are not merely intellectually accepted, but emotionally grained, the self-criticism of the community is well-nigh impossible at the religious level. Hence the church stands ever at the elbow of society as it seeks to justify itself and says,

"Not enough!" until its challenge sounds like the unrelenting voice of God."

"At the same time, the church is like other institutions a fellowship of faith, fostering confidence and hope. Unlike other institutions, however, it seeks an ultimate basis of confidence and hope."

Marc Boegner of France concludes his chapter by saying: "The church is, and ought to be, the only place where all the citizens who are drawn into opposite camps by their political or social conflicts can escape from the obsession of these difficult problems in the national life; the church is the only place where, together, they invoke Our Father and ask Him: 'Forgive us our trespasses, as we forgive them that trespass against us;' the church is the only place where together they approach the Table of the Lord and share in the same Body and Blood. This church, which is the Church of Jesus Christ, renders the nation the only service which the latter ought to receive from her; and by the grace of God she gives the nation men who, because their life is 'rooted in love,' are henceforth within her servants of Truth, Justice, and Peace. But the church is, and also ought to be, the only place where the citizens of a nation are reminded not only that the nation is not an end in itself, not only that the nation ought to be in community with other nations for the sake of the common good of humanity, but still more and above all, that the ultimate end assigned to it by God is, beyond all national distinctions, the Kingdom where "God shall be all and in all"."

It is not easy for members of either city or rural churches in Japan, where the Christian community is very small, to appreciate the truth of a paragraph like that. As a matter of fact all the citizens who are drawn into opposite camps do not pray together in the churches, nor are the vast majority of the citizens reminded of anything whatsoever in the churches. In the church where I usually worship on Sunday mornings twenty or thirty young men and women, out of a population of some eighty thousand, receive very fine Christian instruction from a devoted young minister, but it scarcely amounts to the citizens of that community being reminded of their high privileges and duties as citizens. I am not minimizing the

importance and significance of that small church. I believe it to be the greatest creative force in the community but I covet for it a deep sense of its partnership and membership in an universal church which has a message for the nations and which has been and still is a mighty force and is destined in the Providence of God to be a still greater force in shaping the destiny of nations.

Prophecy and preparation for future events have always had an important place in Christian faith and activity. It has been said that we can do nothing about the past, very little about the present, but that the future is ours to fashion after our hearts' desire. There is much wisdom in those words for Christians in Japan just now. The past we cannot alter, the present is unusually intractable, and it is not difficult to imagine problems and opportunities that are likely to come in the future. And preparation for the future is a much more healthy and fruitful occupation than too constant preoccupation with either the past or the present. During the past year I have understood better than I have ever done before the necessity for and the value of apocalyptic. I have not been sufficiently sympathetic to it in the immediate past. Sincere people caught up in the play of mighty forces which they are too weak numerically to be able to influence cannot stand the emotional strain of constant brooding over existing conditions and their inability to alter them. They are not helped by being constantly reminded by well-meaning friends of the obvious fact that conditions ought not to be what they are. They must accomodate themselves to the necessities of the situation emotionally and practically, and in this situation it is important to remember that the Christian faith deals with eternal truths and while by no means ignoring the present has its eyes on a future when the things which are most troublesome at the moment will be nothing more than unpleasant memories and when the things that are good and beautiful and true will prevail. There are times when it is necessary to insist that present difficulties and evils must be dealt with and that it is a sin to think too exclusively of the future. Christians have often been much too preoccupied with future bliss and too complacent

over present evil. However there are times and places where there is just nothing that can be done to affect present conditions and at those times and in those places it is well to live and dream and pray and work for a more happy future. In using the word future I am not thinking entirely of a heavenly paradise, a "there will be pie in the sky by and by" attitude, but rather of a new earth which, if the Gospel means anything, is going to be realised. It is by no means certain that the people of the crowded cities are the least bit happier because of the multitude of distractions which fill their lives. There is a sense of futility and hopelessness which is very widespread. So much of what the people see and hear is meant to deceive and exploit rather than to satisfy. An evangelism which can help them must give them the conviction that life has meaning and purpose and must initiate them into a fellowship which shall be deeper and richer than anything they have known, a fellowship whose chief characteristics shall be worship and service and which will be prophetic of the fellowship in a world-wide Kingdom of God.

WHAT WERE THEY SAYING 25 YEARS AGO?

In the last quarter of 1913 the monthly "Japan Evangelist," (predecessor of THE QUARTERLY), edited by Dr. A. Oltmans, was just rounding out Volume XX. The Japan Continuation Committee, one stage in the evolution of the National Christian Council, was getting started, and was described by Dr. D. R. McKenzie. Newly organized too were the Japanese Language School, with Prof. Frank Muller as director, and the Canadian Methodist Academy in Kobe, which later dropped the denominational label. Biographical sketches of Dr. Shosuke Sato and the Rev. Tsuneteru Miyagawa were published as well as a tribute to Dr. Daniel Crosby Greene, pioneer for the American Board, who had just died. The air seemed to be charged with discussion of the three-religions conference, the California question, the problem of worship at Shinto shrines, Sabbath observance, (with articles by Dr. Dunlop and Dr. Zaugg), and a sizeable controversy over "the new woman" (Japanese). Prof. M. Anesaki contributed a series on Buddhism, and Dr. Schneder's article on "Disadvantages of Christian Schools" was also featured.

Kobe Christians and the Flood

GORDON K. CHAPMAN

The promise of God in Isaiah 43:2, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. . .," has become a reality to many of Christ's followers in Kobe. At least one Christian claimed this promise early on the morning of July fifth, and many others rejoiced in it before the day was over. And some who lost all of their material possessions thanked God that He had spared their lives. It is at a time like this that the peculiar quality of the Christian faith is most apparent. A theological student found himself imprisoned in a tram car with other passengers as this vehicle, totally out of control, floated broadside down the street. The others were filled with fear as they faced death, but he was only thinking of how he might be of service during what might have been their last minutes in this life. When they reached a place of safety, the usual introductions took place and one saw by the student's card that he was in preparation for the ministry. Whereupon he remarked, "I knew that there was something different about you, and now I see that it is because you are Christian."

The newspapers have given rather full accounts of the disaster which swept down on Kobe on the morning of July fifth. Most of these were quite conservative and a total picture of the tremendous losses suffered will never be portrayed. Tens of thousands of homes were more or less affected and thousands of the houses of rich and poor alike were either swept away or seriously damaged. The loss to church property was, however, comparatively slight, and in several cases the deliverance was quite remarkable. One Church was protected by a great tree which found lodgement under the front entrance, although houses on either side and across the street were swept away. In another instance the waters of the flood parted into two streams and left a Christian chapel high and dry.

While there were abundant opportunities for service on every hand from the very beginning, it was immediately felt that the Christian church should cooperate in some type of more distinctive

service. Representatives of the various churches gathered for consultation and decided to open nine free day-nurseries in as many sections of the city, together with special meetings for children, and also to carry on a simple form of medical service through several touring clinics. With the streets and homes in a most unsanitary condition, and with all able-bodied adults fully occupied with the work of rehabilitation, it was a great boon to parents to have their children taken off their hands during the day. On one occasion, at least, a group of children were filled with terror when they heard, the shout, "Water! water!" in connection with the arrival of a municipal water truck; this indicating how greatly little folk were shocked by the flood and its after-math. Children were cared for at the day nurseries from 8:00 a.m. to 5:00 p.m. each day for the first month. A full Christian kindergarten program was provided with a meal at noon and light refreshments at 3:00 o'clock. Some 6,154 children were given the best of care in the various nurseries and much good was done to both parents and children. Several rest houses were also carried on with free bathing facilities, radio and reading room. Clothing and other necessities were distributed after being provided by Christian people. Some 420 different people acted as teachers at various times in the nurseries and these were assisted by 421 others who gave part time service. In addition, 1,055 Christian people helped either by contributing their service or gifts of various kinds. Thus it will be seen that a large number of individuals had a part in this relief work. Yen 3,493.97 had been raised up to September sixth, leaving a deficit of Yen 1,350.00 still to be raised. Contributions will be thankfully received to help defray the expenses of this Christian enterprise. Many Christian contacts with unbelievers were afforded and these are being followed up with a view to bringing men, women and children to a knowledge of Christ. Indeed, a real spiritual impetus has been given to Christian work in Kobe because of the cooperative Christian service which was the direct outcome of a great disaster.

MINUTES OF THE SECOND ANNUAL CONFERENCE OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN, 1938

MYRTLE Z. PIDER, *Secretary*

Two hundred and fifty members representing 30 missions were in attendance at the Second Annual Conference of the Fellowship of Christian Missionaries in Japan, which was held in the Auditorium in Karuizawa, from Friday, July 29, to Sunday, July 31. The sudden unanticipated closing of the Karuizawa Hotel, which had for many years provided for the entertainment of out-of-town members of missionary gatherings, caused some anxiety to the Executive Committee, but their request to residents for entertainment in homes brought such hearty response that no inconvenience was experienced.

Conference Theme

Inspiration for the theme of the Conference Program came from Exodus 14:15, "Speak unto the children of Israel that they go forward." The theme chosen from this for the conference was "The Church in Japan Looks Forward." The high note of confidence and courage with which Moses inspired his people was struck by the Chairman, Dr. Paul S. Mayer, in the opening worship service Friday morning. The hymn "Come Thou Almighty King" voiced the heartfelt prayer of each member, and after the singing all heads were bowed in silent petition that God would especially bless us in this conference with the inspiration and confidence which would renew our strength. Dr. Mayer stressed (A). The Supreme Factor, God; (B). That difficulties are not necessarily a call to retreat; (C). The Power of Faith.

Preliminary Business

Several guests were presented to the conference, including Dr. F. F. Goodsell, Executive Vice-Chairman of the American Board, and the Rev. William E. Shaw, representing the Federal Council of the Protestant Evangelical Missions in Korea.

The program was adopted with one change, the Rev. G. W. Schillinger taking the place of Dr. Harold Woodworth, who was detained by illness.

The Officers proposed by the Executive Committee were confirmed as follows:

Minute Secretary, Mr. J. H. Covell.

Business Committee, The Fellowship Secretary and the Minute Secretary.
Publicity Committee, Rev. John Smith and the Minute Secretary.

Nominating Committee, Mr. Roy Smith (Conveyer), Miss Winifred Draper,

Rev. C. W. Hepner, Canon A. C. Hutchinson, Miss Virginia Mackenzie, Dr. B. F. Shively.

"Emphases New and Old in Christian Education"

The first paper was presented by the Rev. H. V. E. Stegeman. After giving an appraisal of Christian education in Japan today, listing reasons for encouragement and points of discouragement, Dr. Stegeman turned to the place of the missionary in that education. "There is much that a vital, sincere young missionary can contribute to Christian education from the very outset of his service, but it takes time to work up to the effectiveness of one who has acquired years of experience, some working knowledge of the Japanese language, an appreciation of Japanese psychology, and the respect of many for his sturdy Christian personality. These things are hard to measure, but it is encouraging to know that there is this prospect of growth—an accumulation of healthy prestige."

In discussing the paper Mr. Schillinger stressed the importance of Christian business education. Most of our graduates do not enter business, but the professions. The business world must also be Christianized.

"Notes on Japanese Literature, Present and Future"

With words winged to reach the depths of many a heart Mr. G. B. Braithwaite took us into the field of Christian literature. We were encouraged to learn that 20% of the religious books produced in Japan are Christian. "It seems to add to the prestige of a thing that it is written rather than spoken. Perhaps the written message appeals because it doesn't answer back." The comparative importance of books in Japan makes the hearts of all of us glow with desire to help in this field.

In his discussion Mr. Kuyper stressed the need for simpler literature, for a simple life of Christ. Miss Azalca Peet, in her country work, felt the need of devotional booklets for young people; of books for simple country women.

Worship and Meditation

In the devotional hour Bishop J. C. Mann told of how, in Kyushu, his diocese has adopted the motto: "Speak to the people that they go forward" chosen "because we dreaded lest the Church should be seized by the fear that has hold of the world today." Anything but forward was a return to captivity, the only way was forward,—through the Red Sea. The Church in Japan has been called out to meet an emergency, as Esther was called. We missionaries are called that we may help. The church has always made its greatest progress in times of difficulty. The Holy Spirit will fit us to meet our need.

FRIDAY AFTERNOON

The Rev. Mr. Pott, in his devotional period, turned our attention to the importance of preaching "Christ Risen," and how we must be risen with Christ. In Lambeth Church there is a bell bearing the inscription "Rise, oh heart, thy Lord is risen." Whatever difficulties we face, the Church has been through worse before.

"New Approaches in City Evangelism"

In contrast to a rural church which can serve a community, Mr. G. E. Bott told us that the city church finds the population near it constantly changing, and that the city church can be just one of a series of associations of its members. The church must make its members feel part of a larger fellowship, part of a great whole. The average Christian in Japan takes his Christianity more seriously than does the average Buddhist, because he was not born a Christian.

In reviewing the paper the Rev. H. W. Myers spoke of many methods which have been tried with success in city evangelism, all of which have in common *a man*, human being whom God can use.

The formal Conference was adjourned for

The Fellowship Tea

In a very few minutes the seating of the auditorium was altered to an informal friendliness while from the choir room came scores of Conference ladies bearing trays of punch, sandwiches, and cake. When the 275 members and friends had been served, Dr. E. T. Horn, Vice-Chairman of the Fellowship, in his inimitable manner introduced the fraternal delegates and guests of the conference who replied in witty vein and with fitting messages of good will. Among those who spoke were Dr. Goodsell, Mr. William E. Shaw, and Dr. M. Searle Bates, of Nanking.

EVENING SESSION

The evening session was presided over by Rev. T. A. Young, Treasurer of the Fellowship. Miss Elizabeth Ray sang "I Will Lift up my Eyes". The speaker of the evening, Dr. F. F. Goodsell, who spent 23 years among the Moslems of the Near East, gave an inspiring message on "The Master of the Impossible." He said the master of the impossible is incomplete unless there be also disciples of the impossible. The Christian Church must not be afraid of contacts, holding her skirts aloof; the Golden Gate Bridge can swing 18 inches in the wind, and still be all right.

In all the sessions the congregational singing of just the right hymns,

with Dr. B. F. Shively as leader, Miss Edna Schweitzer as organist, Mrs. L. G. S. Miller as pianist, lifted our hearts in praise and thanksgiving to victorious courage.

SATURDAY, JULY 30

In the opening half-hour Mr. J. H. Covell stressed the supreme place of love in the life of a Christian. Salvation is the uncompromising and universal practice of love. Love leads us to respect personality, to find the best in people, and to give ourselves without reserve to Christ's cause.

"New Adventures in Rural Evangelism"

A vivid survey of rural conditions and needs was given by Rev. I. L. Shaver, who presented possibilities of Christian influence and redemption in such a definite and attractive way as to create a desire in each of us to share in rural work. We need men ready to identify themselves with the country people; whose chief joy would be the distinction of bearing the degree, "R. F. D."

The lively discussion which followed included Dr. Taylor of Formosa, who told of the value of medical missions as an approach to evangelism, and Dr. Vories, who emphasized the need of women on the farms.

"Unpossessed Areas in Japanese Life"

The challenging second paper of the morning was read by Dr. C. W. Iglehart, who emphasized the need of the Christian church for larger numbers. Until we have two million Christians the church is in danger of being absorbed or of growing into its shell. To establish a joyous confident church the central driving passion of our faith must preach the Cross, not as grief, but as redemption. Christ rose, and set eternity in our hearts.

Worship and Meditation

This hour was opened with an impressive solo by the Rev. D. C. Stubbs. Bishop Mann emphasized the bold and effective preaching of the apostles. At every crisis of the story we are told of the progress of the church. The Christian church must not be side-tracked; it must get back to fundamentals.

AFTERNOON SESSION

Miss Laura Mauk conducted the opening service, turning our thoughts to Revelations, the third and fourth chapters — "Let us hear what the spirit hath to say to the churches."

Message from the Christian Council

In a most appealing way Dr. Axling, Honorary Secretary of the National Christian Council, presented the greetings of the Council and brought us a message from that body. He said that amidst the pull of forces which have dominated the scene of our lives the past year, the Council has functioned more fully than ever before; in their utterances, activities, and attitudes they have stood firmly for Christianity.

The Chairman assured Dr. Axling that loyally we will continue to stand back of the Council with our sympathy, our love, and our prayers.

Business Session

In the business session the reports were accepted, as printed and circulated, of the Fellowship Secretary, the Treasurer, the Editor of *The Japan Christian Year Book* and the Editor of *The Japan Christian Quarterly*.

The Treasurer read a supplementary report, stating that there are now 455 members of the Fellowship (a gain of 78 as compared with last year); that Yen 820 had been contributed by the various missionary organizations (as compared with Yen 680 last year); that the number of groups contributing had increased from 20 to 28; and that the balance on hand at present was ¥1,250.

The recommendations of the Executive Committee were read by the Secretary, and were adopted as amended:

I. The appointment of Mr. G. E. Bott and Mr. H. Thede as auditors.

II. To request the incoming Executive Committee to appoint a special committee, with power to act, to examine the records of the Federation of Christian Missions in Japan, putting them into shape for preservation, and to decide as to their housing.

III. To present to the incoming Executive Committee without recommendation the request of the Japan Kindergarten Union that the Executive Committee of the Fellowship study with the Executive Committee of the Union the matter of including within the scope of the Fellowship some plan as would provide for such needs of missionaries as have hitherto been met by the Union.

As proposed in the 1937 meeting, it was voted to amend Article III. of the Constitution of the Fellowship ("Membership") to read as follows:

"Membership in the Fellowship shall be open to all Christian missionaries in Japan who accept the Constitution and pay the stated fee."

It was voted to hold the Fellowship Meeting of 1939 in Karuizawa, referring the dates to the new Executive Committee.

It was voted to suggest to the new Executive Committee that they increase the subsidy made to the Publications Committee, if needed.

The report of the Committee on Nominations was read and accepted as follows:

Executive Committee: Chairman, Bishop John C. Mann; Vice-Chairman, Miss Virginia Mackenzie; Secretary, Dr. L. S. G. Miller; Treasurer, Mr. Hubert Kuyper.

Publications Committee:

Term expiring 1939—Dr. C. W. Iglehart, Mr. H. D. Hannaford.

" " 1940—Mr. G. B. Braithwaite, Mr. J. H. Covell.

" " 1941—Mr. Darley Downs, Miss Jessie M. Trout.

Editor of *The Japan Christian Quarterly*—Mr. J. H. Covell.

Editor of *The Japan Christian Year Book*—Dr. C. W. Iglehart.

Fraternal Delegate to Chosen (Korea)—Dr. E. T. Horn.

Necrologist—Dr. D. Norman.

As Necrologist Dr. Norman requested that the Executive Committee ask each missionary organization to appoint some person to write an obituary of each member of the group who passes away and send it to him.

Expressions of gratitude were proposed to the present Executive Committee and to the Editors of the Fellowship publications for their devoted services, which proposal met with general approval.

"THE MISSIONARY AND THE FUTURE"

In this searching paper the L. C. M. Smythe assured us that there is still place for the missionary here if he be filled with the spirit and endowed with the love of quiet service, gifted in cooperation, one whom God can use.

In his review of the paper the Rev. A. C. Knudsen gave us a glimpse of many fields in which the missionary may be acceptable and helpful.

SUNDAY, JULY 31

At the Sunday services the Auditorium was filled almost to its old time capacity, and these hours of worship brought to a fitting close this most helpful Fellowship Conference. Dr. P. S. Mayer, Chairman of the Fellowship, preached on "The Message of the Church." He stressed the need of a deeper realization that the world is God-made and God-led. The supreme value in the world is personality, God-inspired and guided.

In the afternoon a memorial service was held for the missionaries who have gone to their reward this past year, the congregation standing as Dr. Norman read the list of names.

An impressive communion service followed, led by Dr. H. W. Outerbridge, in which we rededicated our lives to Him whose we are and whom we serve.

News from Christian Japan

Compiled by M. D. Farnum

Summer Retreat Held Under Auspices of Church Union Committee. Under the chairmanship of Dr. Y. Chiba, the Committee for the Advancement of Church Union sponsored a retreat at Hakone, August 29 to 31. With an attendance of seventy-five, such themes as the following were treated in addresses and discussions: "Life of the Early Saints," "The Present Emergency and Church Union," "National Spiritual Mobilization and the Christian," "Serving the Nation Through Evangelism and Church Union." (1068)

Hiroshima Sunday School Training Conference Held. Under the auspices of the Hiroshima District of the National Sunday School Association, a successful training conference was held at Hiroshima Girls' School July 25 to 31 with an attendance of 130. (1073)

Government Bureaus Summon Religious Leaders to Conference. To secure their support for the welfare work planned to be undertaken for wounded soldiers, seventy delegates from the different sects of Buddhism, Christianity, and Shinto were invited to a discussion-conference with representatives of the Department of Education and the Welfare Ministry on September 7. (1095)

Former Prefectural Governor Goes to Doshisha. Mr. Note Shinobu, formerly governor of Wakayama Prefecture, has become principal of the Doshisha Higher Commercial College, Kyoto. (1096).

Three Religions Unite in Holding Peasant School. The Shimoda Machi (Shizuoka Prefecture) Evangelical church is cooperating with local Buddhist and Shinto congregations in holding a Peasant School, Oct. 1 to 9. The pastor of the church will give some lectures. (1096)

Episcopalians Observe Tenth Anniversary of Bishop's Consecration. To commemorate the tenth anniversary of Bishop Matsui's consecration, the Tokyo diocese is fostering a special program of Bible study during the autumn months. (1098)

NOTE:—Numbers in () refer to issues of "The Daily Christian News," which were sources of items thus indicated.

Department of Education Calls Conference of Religious Leaders. For five days, September 12 to 17, three hundred delegates from all religious bodies attended a conference with officials of the Department of Education. The conference was called in order to enable the religious leaders to have a real understanding of the significance of the present emergency. (1099)

"Kingdom of God Weekly" Curtails Publication. Due to an emergency created by the rising cost of printing and the increased postage charge, the Joint Committee of the "Weekly" has decided to publish three times a month instead of weekly as hitherto. This means was adopted to avoid an increase in subscription price.

Plan for Christian Settlement in Peking. The National Christian Council has a project of establishing a settlement in one of the poor districts of Peking. The Christian women of Japan have raised ¥8,000 towards the total of ¥10,000 required.

Young Japanese Takes Holy Vows. A twenty-five year old young man recently took the vows of poverty, chastity, and obedience in the Cowley Order of the Society of St. John the Evangelist at the Tokyo Holy Trinity Church. He is the first Japanese layman to join a religious order of the Anglican Church in Japan.

Government May Change Method of Dealing With Christian Churches. Whereas the government now deals with Christian churches as individual congregations, it is likely that in the future they will be dealt with according to their denominational grouping if the final draft of the new regulatory law for supervision of religious bodies accepts the opinion now current among members of the Education Ministry committee now studying the law. It is expected that each group would be required to select a representative who would be responsible to the government for keeping order in his group and for seeing that his group obeys government regulations and who would act as a liaison between the government and the group. A reporter of "The Japan Advertiser" was told by a representative of the Education Ministry that these changes are being recommended in order to secure a closer connection between the government and the Christian churches and to make it possible for the government to make effective use of the Christian church groups in educating the people in the national spirit of Japan.

Primary School to Emphasize Character. Under a proposed plan which would change the name of "primary school" to "national school," character training rather than scholastic ability is to be emphasized.

Shrine Proposed for Japanese in Peking. It is said that Japanese residents of Peking are seeking authorization for the construction of a national shrine in the city "to fill the spiritual needs of the ever-increasing numbers of Japanese citizens drifting to North China."

South Sea Islands Get Shrine. The Japanese press reports that a ¥200,000 shrine to the spirits of Sukunahikona, patron god of Japanese land, and Okuninushi, god of overseas activities, is being erected on Korrör Island in the South Sea mandate.

Navy Receives Ashes of Gautama. An official of the navy recently accepted the gift of a small amount of the ashes of Buddhism's founder from a priest of Saigon and promised that they would be enshrined in all flagships.

Levity To Be Absent From Autumnal Shrine Festivals. In keeping with the general situation, the Shrines Bureau of the Home Office is discouraging "inappropriate decorations, excessive drinking, feasting, and general levity" in connection with the festivals of this season.

Dr. Chiba to Head Madras Delegation. At a meeting of the Japan delegation to the World Christian Conference in Madras held on August 4th, Dr. Yugoro Chiba was elected delegation chairman. As reported in our last issue, six missionaries will be included in the delegation of 25. Among those not named in that item who are going are Bishop John C. Mann of the Church Missionary Society, Mrs. Kubushiro of the W.C.T.U., and Miss Kobayashi of the Y.W. C.A. Secretaries Axling and Ebisawa of the National Christian Council are secretaries of the group, and Mr. Soichi Saito is acting as treasurer.

Korean Church Attendance Shows Vigor. In a study of 1,008 Methodist preaching services held in rural and village churches in Korea, according to "The Korea Mission Field," Dr. Ralph A. Felton, Professor of Rural Sociology at Drew Seminary, who has spent two years in the Orient, found the average attendance to be as follows: Sunday morning, 73; Sunday evening, 57; Wednesday evening, 49. Dr. Felton observes that the prayer meeting attendance in Korea shows a higher percentage of the Sunday morning attendance than any other country in the world. The number of monthly addresses or sermons showed an average of twelve times for the regular ministers, thirteen times for supply preachers, and seven times for lay preachers. The average attendance when the regular minister preached was 75; when supplies preached, 41; where lay preachers preached, 72.

Korean Council Cancels Annual Meeting. The Twenty-seventh meeting of the Federal Council of Evangelical Missions in Korea to have been held in Seoul for four days in September, was cancelled.

Christian Literature Society Notes

MISS A. C. BOSANQUET

The Kyō Bun Kwan (Christian Literature Society) has continued to issue new books notwithstanding the disadvantages of the present time. The sales at the main sales room have held steady and at the Karuizawa branch this summer went 20% beyond last year's record.

Among new publications worthy of first mention is *Kokka to Shūkyō* (The State and Religion) by Hon. D. Tagawa, outstanding Christian layman. The volume deals with a subject greatly in need of clearer understanding at the present time and is a contribution meeting that need. The second edition is out already. (See review on page 370.)

The second volume of Prof. A. Hiyane's *Nippon Kirisutokyōshi* (History of Christianity in Japan) has come from the press, and covers the period of R. C. Evangelization, 1560-1577 A.D. Both volumes have been well received.

Dr. C. A. Logan's *Shihen no Reika* (Psalms as Spiritual Hymns) is a notable contribution. A most hearty response on the part of the pastors welcomed the gift of a set to each pastor by the author. The two volumes are on sale to the general public at the Kyō Bun Kwan.

Dr. G. P. Pierson, a name already well known to the readers of the Pierson's Bible, is the author of a new book, published by the American Tract Society, entitled *The Cross of Christ*, and a translation into Japanese by Rev. G. Tanaka has been issued by our society. This book was presented by the author to Japanese pastors and like Dr. Logan's book was mailed to them by the Kyō Bun Kwan.

Rev. L. S. Albright, the author of many useful books for the study of the Gospels, has written *Iesu no Shōgai to sono Kyōkun* (Life and Teaching of Jesus) and this stimulating work has been issued by the Christian Literature Society.

The Pilgrim of the Cross, adapted from *Anima*, by L. V. Holdsworth (Hodgkin) has been published by the society in Japanese under the title *Mi Te ni Hikarete*. It is a little twenty-sen book with ten illustrations.

Norman Macleod's *Gold Thread* has been translated by Miss T. Hosokai under the name of *Kin no Ito*. It is a thrilling story full of religious meaning, for boys and girls, and is selling remarkably well.

The Kyō Bun Kwan has issued under its own name *The Ganges Calls Me*, by Yone Noguchi, the well known Japanese poet and literary critic. The book

is in English and the poems are the fruit of Prof. Noguchi's recent visit to India.

The Committee of ladies in charge of the Tokiwa Memorial Room in the Christian Literature Society have done a noteworthy piece of work by issuing, in Japanese, *Dokusho Shōkai* or a Guide to Reading. Mrs. Tōyama in charge of the Room deserves credit for much of the actual work in preparing this 25-page pamphlet. A copy of it may be had on application.

Similar to this is the *Oriental Catalogue*, the work of the Kyō Bun Kwan staff, an attractive pamphlet giving a list of books in English on Japan and published here in Japan.

The last volume of the great five volume edition of *Dr. Uemura's Life and His Times* has come from the press. This is one of the greatest enterprises undertaken by the Christian Literature Society and has been carried through with complete success. Every set was sold in advance before the last volume was issued.

The Kyō Bun Kwan undertakes printing jobs and has just sent to the South Sea Islands *Bible Topics*, 2,000 copies of which were printed by our society.

Great interest will be taken in the Hymnal Exhibit planned for October. The Kōbe College has kindly consented to lend us their rare collection, included in which are the Allchin MSS.

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Students Develop Japanese-American Friendship. Forty-nine American Students, including 24 young women, met with 110 delegates from Japanese schools, including 27 young women, in July in Tokyo for the fifth annual Japan-America student conference, which is held on opposite sides of the Pacific in alternate years. For six days they discussed problems of the Pacific, present-day world problems, the political situation and industrial organization in the two nations, the college-and-society, and art-and-life. A Japanese girl student in reporting the meetings said, "American students still firmly believe in God, only they are not deeply concerned in church or such other formal services." She expressed herself as being surprised at the energy of the Americans and the fact that they could enjoy everything. A general spirit of harmony seems to have prevailed.

Woman's Suffrage Group Issues Magazine. The Woman's Suffrage League of Japan has started publication of a bi-monthly magazine in English, called "Japanese Women," with articles of interest to women and news of the movement. It is well edited by Mrs. Fusaye Ichikawa, and can be had for sixty cents a year in the U. S. A. or two shillings sixpence in the British Empire and elsewhere by applying to their office at 5, Owaricho, Yotsuya-ku, Tokyo.

Books

KOKKA TO SHŪKYŌ ("The State and Religion"), by Tagawa, Daikichiro;
Tokyo, August, 1938. Published and distributed by the Kyō Bun Kwan.
¥2.50, (in Japanese)

Dr. Tagawa says in his preface that this, his latest book, has been written in response to a request received from the Christian Cultural Association of Japan (*Nippon Kirisutokyō Bunka Kyōkai*) made to him "last year." The wisdom of this choice is vindicated in the high quality of the final achievement. The author has the instincts and technical abilities of the historian. He knows the value of reliable documents and his new book, for the most part, is made to rest squarely on such evidence. He has produced an outline history of some of the most significant aspects of the relations of state and religion, with special, but not exclusive, reference to Japan. Large parts of the sections dealing with Japan might well be translated into English as a means of promoting, on the part of westerners, a better understanding of some of the critical problems of the Far East. The historical summaries and documents relating to the Japanese situation make an excellent compendium of source material.

Naturally, the main concern is with the problems of adjustment between the state and Christianity in Japan. Mr. Tagawa says that for several hundred years past the main relations of state and religion apart from Christianity in this country have been settled. Such unsolved problems as exist today concern the relations of Christianity to the national life. The author says that, "speaking from this point of view, it might have been better to have given the book the title 'The Japanese Empire and Christianity' (*Nihon Teikoku to Kirisutokyō*)."

The treatment is divided into four parts:—I. Foreign countries; II. Japan; III. A continuation of various problems relating to Japan; and, IV. Miscellaneous essays. The foreign countries first discussed are: recent Russia, Germany and Italy, the last named study being supplemented by a valuable account of the relations of the Italian state and the Vatican. The author continues with a study of the growth of state control in contemporary England, accompanied by a lucid analysis of the different meanings of totalitarianism and an indication of how state regimentation has extended itself over various phases of life even in a parliamentary and so-called democratic country. Later he goes back to outline the history of the struggle of the English state with the Papacy, beginning the discussion with the early part of

the fifteenth century and giving special attention to the final establishment of full state autonomy under Henry VIII. He adds also brief summaries of the relations of the secular state to Roman Catholic totalitarianism in Canada and Austria. The account is a little confused by the manner in which the author jumps back and forth from country to country, and one is left with the impression that the presentation would have been strengthened if the treatment of each country both in its historical and contemporary aspects had been carried through in a single sequence.

"There are, then," he concludes, "so-called totalitarian states in a political and economic sense and also totalitarian states in a religious sense. The former type has its basis in the belligerent nations of the Great War period, the latter has origins in the distant past in the Roman Catholic states. I am of the opinion that the so-called totalitarian countries of recent times probably developed under the influence of the absolutistic, centralizing patterns of Papal government." Whatever the historical patterns may have been, the author makes it clear that totalitarianism in its contemporary political and economic forms is a direct creation of the World War and at the same time a preparation for further war.

On the whole Tagawa is careful of his historical facts and eminently fair. An example of the latter characteristic may be found in his treatment of Russia. He leaves no room for doubt of his sturdy antagonism to communism, but at the same time he does not hesitate to contrast the condition of laborers in Western Europe and under the Soviet government to the advantage of the latter. He takes pains to point out that in spite of the Soviet's suppression of organized religion, individual freedom of conscience is not denied. At other points one wonders if he altogether comprehends foreign movements, especially in their psychological aspects. For example, to take a rather small point of which he seems to make over much—we learn very early in the discussion that foreign books on the subject under treatment tend to place "Church" and "Religion" before "State" in the formation of titles, thereby indicating, says Dr. Tagawa, a subordination of the latter to the former in the ecclesiastically biased foreign mind. Dr. Tagawa, however, in conformity with the correct Japanese psychology, reverses this order, hence the title of his book, "State and Religion." As written in the vertical column of the Japanese language, this of course places "State" above "Religion" and indicates the proper subordination of the latter. One is tempted to ask if Dr. Tagawa has not here fallen into the error of interpreting a rather neutral foreign usage in terms of typical Japanese reactions. As far as the writer of this review is concerned, there is not much difference between "first and foremost" and "last but not least."

Part II. after a general introduction, takes up as the main issues of the problem in Japan the following subjects: the rise of the discussion of *koku-*

tai; the relation of the shrines of State Shintō and religion; a chapter on the Constitution, Religion, and Shintō; another on the peace conference held by religious organizations in May, 1931; an account of the Jochi Daigaku (Roman Catholic university, Tokyo) and the Dōshisha University (Kyoto), affairs; the thirteen questions sent out to Christian representatives in Osaka from the thought-control office of the gendarmerie of that city; a discussion in answer to the question, "Is there or is there not religious persecution?"; the Religions Bill of 1927 and the Christian churches; and the policy of the Konoe government toward the problem of a state religion. In this last named connection the author outlines the story of the organization during the current year of a society formed under the leadership of the former premier, General Hayashi, and devoted to the establishment of a state religion made up of an amalgamation of Shintō, Buddhism, and Confucianism with a strong nucleus of Shintō. The success of such a movement would mean the end of religious liberty in Japan and Dr. Tagawa seems definitely relieved and encouraged that the Konoe government has clearly set itself against it.

Part III. continues with discussions of matters of State Religion and the establishment of a Department of Shintō, the clarification of the fundamental character of the national life (*kokutai*) and the unification of government and rites, the Deities of Heaven (*Amatsu Kami*) and the worship of *Ame-no-Minakanushi-no-Kami* (the first deity mentioned in the *Kojiki*, interpreted as affording evidence of the existence in ancient Japan of the idea of an unseen, original Creator God, comparable to the Jewish Jehovah and perhaps showing a more or less direct Hebrew influence), and, finally, a study of the Japanese Spirit and Christianity. This is followed by a fourth section made up of nine miscellaneous studies ranging in their diversity all the way from a chapter on Constantine the Great and Pope Gregory VII. to one on the ancestors of the Imperial Family of Japan.

In all of this multiplicity of material, much of it suggestive of the necessities of platform and radio addresses, the reviewer is somewhat perplexed to know how and what to take up. The sections that set forth the replies to the thirteen questions sent out by the head of the thought-control office of the gendarmerie of the city of Osaka afford opportunity to study the attitudes of representative Japanese Christians toward some of the most fundamental of the problems with which Dr. Tagawa deals. As will be recalled, these questions came from the military office, just mentioned, under the date of March 4, 1938. They were addressed at first merely to a small group of Japanese leaders, some twenty-four in number, resident in a single city, but they quickly found their way throughout the nation and various individuals and some groups made answers. A point of special significance lies in the fact that these questions did not originate in the Osaka gendarmerie itself. They are reported to have been compiled by them from some ten thousand com-

munications asking for a clarification of various points in the relation of Christianity to the national life received by the army office in Osaka from representatives of various walks of life in the nation. In spite of the fact that single individuals are said to have sent in communications numbering over a hundred each, the questionnaire nevertheless affords an unrivaled opportunity to gauge the immediate status of the problem of adjustment between Christianity and its nationalistic environment in Japan. The statement of replies to the Osaka questionnaire translated below is that made out by a number of Christian leaders having membership in a group known as the Christian Patriotic Movement. Dr. Tagawa says that he participated in the drawing up of the statement. It may thus be taken as thoroughly representative of the tenets entertained by Japanese Christianity in its accommodation to the primary principles of nationalism in this country.

In the following, the subjects are on which the thought-control office of the Osaka gendarmerie asked for elucidation are translated immediately after the numbers. The remainder of the text in each case sets forth the answer of the members of the above-mentioned Christian Patriotic Movement.

1. The Christian idea of God.

The God of Christianity is the Creator of the Universe revealed in Jesus Christ. He is a Being with the attributes of uniqueness, absoluteness and personality. Jesus called Him the Lord of Heaven and Earth and the Father of mankind. God is spiritual existence, above all things, through all things, and in all things. He is all-holy, all-loving, omniscient and omnipotent.

2. Views regarding the eight hundred myriads of deities of Japan.

As is set forth in the ancient classics, we interpret "the eight hundred myriads of deities" (*yao-yorozu no kami*) of our country to mean the ancestors of our race who existed in the Age of Takama-ga-Hara.

3. The relation of the Emperor of Japan and the God of Christianity.

In the Charter Oath of Five Articles pronounced by the Meiji Emperor on April 6, 1868, are the words: "We, in Our own person and as an example to the people, take oath to the God of the Universe [*Tenchi Shinmei*—this may be plural, D.C.H.] to fix the policy of the state and establish principles for the welfare of the people." Again, in the Imperial Message to Soldiers and Sailors promulgated in 1882, the Emperor said: "We believe that in guarding the state, whether or not response is manifested for the mercies of God [*Jōten*, lit. "High Heaven"] and gratitude revealed for blessings received from ancestors, depends on how you soldiers and sailors do your duty." Again, the Empress Dowager has said in a poem: "The God of the Universe [*Tenchi no Kami*] clearly knows the secret good and bad in our hearts." Again, the reigning Emperor has also written a poem containing the words: "We pray to the God of the Universe [*Tenchi no Kami*] for a world where all is like the sea in a morning calm, where waves arise no more."

The God who is here called *Tenchi Shinmei*, *Jōten* and *Tenchi no Kami* is, we respectfully conclude, probably the same as the God in Whom we believe.

4. The relation of emperors of foreign countries (for example, England) and God.

The coronation ceremony of the English Ruler is carried out according to Christian rites. In the course of the rites, the master of ceremonies [the Archbishop of Canterbury] presents a brand-new volume of the Scriptures to the King and makes the following statement: "Our gracious King, we present you, with this book, the most valuable thing that this world affords. Here is wisdom; this is the royal Law; these are the living Oracles of God." After listening to these words, the King lays his hands carefully on the Bible, then kisses it and takes an oath to be obedient to God. These facts are self-explanatory of the relation of the English Sovereign and God. The cases of foreign rulers in Christian countries apart from England are in general the same as this.

[Note by translator: In the recent coronation ceremony of King George VI. of England, the rite of kissing the Bible did not appear. The words used by the Archbishop of Canterbury, as given above, are taken from the official English text of the ceremony, and differ slightly in meaning from the Japanese rendering given in Mr. Tagawa's book].

5. The relation of Imperial Rescripts and the Bible.

The Imperial Rescripts are the exalted words bestowed upon the nation by the Emperor as the embodiment of the Will of Heaven and as the Ruler of the Japanese Empire. And as such they are to be reverently obeyed by the nation.

The Bible (Sacred Scripture) is the sacred writing brought into existence by divine revelation, that is, by the Will of Heaven. It sets forth duty of man toward the supreme God, and the way of salvation for man both in the present and in the future.

6. The difference between the educational policy of the Imperial Rescript on Education and education according to the principles of Christianity.

All education directed toward the Japanese people must be carried out according to the purposes of the Imperial Rescript on Education. In this respect there is not the slightest difference between educational policy according to the Imperial Rescript on Education and education according to the principles of Christianity. In the case of the latter, however, the attempt is made to foster religious sentiment in addition to general education.

7. Views regarding ancestor worship (that is, ideas relating to participation in the ceremonies of the Shintō shrines of Japan).

The government has declared that the shrines are places of national veneration and reverence and not religious in nature. Accordingly, participation in shrine ceremonies differs in meaning from religious worship, and there-

fore, it is the duty of subjects, without regard to religion, to participate in shrine ceremonies out of feelings of reverence for the shrines as places of national veneration. There are people who say that Christianity is a religion that treats ancestors with contempt, but this is a great misunderstanding. A yearning after the virtues of ancestors and a desire to reveal that which has been received from them are natural human emotions and the Bible gives powerful expression to this fact for various periods of the past.

8. Ideas regarding the divine spirits of the Imperial Ancestors.

Just as in our attitude towards the Emperor, so also towards the Imperial Ancestors we should manifest a supreme reverence.

9. What is the supreme condition of faith?

In Christianity the supreme condition of faith does not mean what is commonly known as god possession (*Kangakari*). It means rather, a state of oneness between God and man that includes healthy ethical aspects. It is what Christ meant when he said, "I and the Father are one." We are not gods, however, but as babes we follow the direction of the spirit of God and with prayer and thanksgiving live lives of service according to His will.

10. Ideas regarding freedom of faith.

Article XXVIII. of the Constitution says: "Japanese subjects shall, within limits of law, not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." We, therefore, within limits that do not violate our duties as subjects and with high regard for peace and order, interpret this as a guarantee of the right to establish free churches for the purpose of free religious worship with religious faith as an object, and also the right to freedom of propaganda.

11. Reasons why Christianity calls Japanese Shintō and Buddhism idolatrous superstitions.

The Christians of Japan today do not say indiscriminately that Shintō and Buddhism are idolatrous superstitions. All religions, however, are apt to tend to fall easily into superstition, and we should mutually take warning to strive to avoid falling into these evils.

12. The relation of Christianity and the Japanese Spirit.

Both Christianity and the Japanese Spirit have their origin in the great principles of the universe, and therefore there is no conflict whatsoever between them in essence. The Japanese Spirit manifests itself by permeating the unique Japanese national organization (*kokutai*) and is the center of reverence and of veneration for ancestors, as well as of loyalty to ruler and love of country. As revealed in history, however, the Japanese Spirit is exceedingly rich in its power of assimilation [lit. *hōyō*, to comprehend, to include], and we believe that by virtue of taking in Christianity and effecting harmonization therewith, the content of the Japanese Spirit will be more and more enriched and its glory exalted throughout the world.

13. Other items for information.

(1). Having over us an Emperor who rules the Japanese Empire in a single line unbroken for all ages, we cherish the national Constitution and obey the laws of the land. Our Scriptures also highly enjoin this same thing (see note). We Christians therefore believe that it is the divine command that we always be loyal and worthy subjects of the Emperor, and we resolve to give our lives for our country.

Note: (Scripture passages teaching loyalty to the state).

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. Romans 13: 1-2.

I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for the kings and all that are in high place; that we may lead a tranquil and quiet life in all goodness and gravity. This is good and acceptable in the sight of God our Saviour. I. Timothy 2: 1-3.

(2). It is not only true that communism can absolutely not be assimilated to our national organization (*kokutai*), but also communism regards religion as an opiate, stands for atheism and irreligion, and plots the extermination of Christianity. We have resolved to fight this to the uttermost and are determined to win.

(3). The fundamentals of Christianity are pervaded by the teaching of filial piety. One of the ten commandments of the Bible is "Honor thy father and thy mother." (Ex. 20: 12.) Again the Law says: "For everyone that curseth his father or his mother shall surely be put to death." (Lev. 20: 9). Again it is taught: "Children, obey your parents in the Lord: for this is right." (Eph. 6: 1.). Jesus spoke of God as "Father" and thus showed that he looked on the relation of God and man as like that of parent and child on this earth. He taught that just as we render filial reverence to (earthly) parents we should also render filial reverence to the Heavenly Father, that is, to God.

Perhaps the most direct speaking in the book is in the chapter dealing with the question of whether or not there exists persecution for reasons of religious faith in Japan today. The author reviews the evidence in the cases of the forced placing of a godshelf in the *jiujutsu* hall at Dōshisha by night and without previous approval of the school authorities, the investigation of Christian thought in the Osaka area, efforts that have been made to extend in the homes of the nation the use of god-shelves and protective talismans (*taima*) from the Shrine of the Sun Goddess at Ise, along with the part that representatives of the army have taken in all this, and declares that:

If it is a question of wishing to know the nature of Christianity, there is the information of the Bureau of Religion in the Department of Education, where ample reports on Christianity are available. He asks if it is not inconsistent that interrogations regarding Christianity should come from the gendarmerie rather than from the Bureau of Religions to which Christian organizations are supposedly responsible.

"Is the gendarmerie the office that superintends the affairs of Shintō and religion?" "The direction and management of the affairs of Shintō and religion by the gendarmerie is from the standpoint of various relationships, a matter of anxiety and danger. Concerning the facts given above I feel that there is a measure of encroachment, anxiety, and coercion respecting the freedom of belief in Christianity. Is this merely an unnecessary worry on my part? I would like to get the opinion of how the men in the offices that have charge of the application and interpretation of the Constitution as well as those in charge of Christian evangelism feel about it."

—D. C. Holtom.

JAPAN'S NEW HORIZONS,—Willard Price, *Hokuseido, Tokyo*. 340 pp. ¥2.80.

Mr. Price, who formerly did publicity work for missions, has received high praise from a Japanese who was reviewing "Children of the Rising Sun", the title used for this same work abroad, saying, "No traveller has ever been so keen in insight and deep in penetration into the very core of the Japanese nature and policy." The compliment is well deserved, and the author so-journed here long enough to soak up a lot of atmosphere essential to writing with understanding.

There is hardly a dull page, and my copy has only a few question marks on the margins.

Like Chamberlins "Japan Over Asia," this book is as fair a presentation as could well be published in Japan. It is a proper combination of fact and artful interpretation, withal sympathetic with the imperial point of view, but well seasoned with critical expressions, well done. Just how a Chinese would view it is hard to say.

One gets a strong impression that the horizons are widening in almost every direction rapidly and irresistibly.

A few passages should serve as appetizers. "It happens that the world's most crowded nation is also one of the world's most literate nations. That is a dangerous combination." "Japan feels it necessary to strike a body blow at the giant that has imprisoned her—the giant of Status Quo. That sentinel was created and put on guard by the powers after they had all they needed."

On education, "a toughening process"; he points out that Japan means to learn everything, from all the world, at once, so that her students take more lectures in a week than the American student does in a fortnight. It is tough on the teachers, too, for the average salary is 60 *yen*, less than \$18 a month. As for religion; "The Japanese are chauvinists. Love of country is their religion." Quoting certain remarks of a Japanese on the adaptation of hymn tunes to nationalistic sentiments, "They were written to inspire confidence and faith; and they do it quite as well for patriotism and veneration of the Emperor as they ever did for Christianity." "Because the army is the chief exponent of this doctrine of sacrifice it has some right to be called, as university students have solemnly described it to me, "the greatest spiritual force in Japan." The army is Japan's church and religion." Soldiers are trained to die, in which lies their one superiority. "The training begins two thousand years before the soldier is born. *Bushidō* has taught the Japanese race to think well of itself, and the Japanese individual to regard himself as nothing but dirt to be ground under the chariot wheels of the progress of his race. The One must give himself for the All. What better racial tradition could there be for the making of die-easy soldiers?" And what greater honor than to be killed in service and consequently deified in the Yasukuni Shrine in Tokyo, where the Emperor goes to worship?

Of the "Philippine whirlpool" one gets a clear-cut picture of gradual Japanese economic expansion at its height. More emigrants go there than to any other country except Brazil, it is said, and now the stream to South America is dwindling. Two main political movements are to be seen—one to affiliate closely with Japan, the other, "a bitter river of afterthoughts," to move back to the United States of America, but proximity favors the former.

This book can be highly recommended, not only as interesting in its vivacity and vital in the movements of which it treats, but as one which opens a door on current and future history. The horizons go on towards Britain; will they stop in India?

—J. H. C.

Personals

Compiled by Margaret Archibald

NEW ARRIVALS

- ALSDORF. Rev. H. A. Alsdorf (ULCA) arrived in Japan on September 3 on the S.S. Empress of Japan. He will live in the home of Dr. and Mrs. A. J. Stirewalt in Tokyo during his period of language study.
- ARMOUR. Miss Jane Armour arrived late in August as a fellowship student sent out by the Kobe College Corporation of Chicago for study and to assist at Kobe College. She will be in Tokyo until November 10.
- BUTTS. Miss Ellen A. Butts arrived late in August as a fellowship student sent out by the Kobe College Corporation of Chicago for study and to assist at Kobe College. Miss Butts is living at the college.
- DECKINGER. Rev. and Mrs. W. J. Deckinger (EC) and son "Billy" arrived in Japan on the Tatsuta Maru on September 14. Address: 34 of 62 Haya-shi Cho, Koishikawa Ku, Tokyo.
- LIGGETT. Miss Mary Elizabeth Liggett (RCA) of Pella, Iowa, arrived on the Hiye Maru on September 9, to teach music at Baiko Girls' School, Shimonoseki.
- MARBLE. Miss Marcia Marble, Kobe College fellow, will be at the Language School until Christmas.
- SCHAEFER. Mr. Raymond Schaefer, a student of Berkeley Divinity School, arrived in August to spend a year at Waseda Hoshien, as an exchange student. While assisting in the student work at Hoshien, Mr. Schaefer will carry on studies in the language and culture of Japan.
- TAYLOR. Miss Charlotte Taylor (PS) of Staunton, Virginia, arrived in Yokohama on August 14 on the S.S. Empress of Asia. She is located in Tokyo for language study and is living with Dr. and Mrs. Gilbert Bowles, 14 1-Chome, Mita Daimachi, Shiba Ku, Tokyo.
- THAYER. Miss Marian V. Thayer (MEFB) of Evanston, Ill., U.S.A., arrived in Yokohama on August 26, to take up work at Kwassui Girls' School in Nagasaki.

ARRIVALS

- BENNINGHOFF. Mrs. H. B. Benninghoff (ABF) expects to sail from the United States to return from furlough some time during the month of October.
- BOWLES. Dr. and Mrs. Gilbert Bowles (AFP) of Tokyo returned from furlough spent in the United States on September 15.
- DAUGHERTY. Miss Lena G. Daugherty (PN) returned to Japan on the Tatsuta Maru on July 28, after a stay of two and a half years in the United States. She is now residing at 3A Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- DEMPSIE. Rev. and Mrs. George Dempsie (JRM) will return from furlough spent in England on October 28 on the Hiye Maru.
- GRESSITT. Prof. and Mrs. J. Fullerton Gressitt (ABF) returned from furlough on July 6, and have taken up residence at 475 Nichome, Kami Kitazawa, Setagaya Ku, Tokyo. Mr. Gressitt resumes his position as Mission Treasurer and rejoins the faculty of Kanto Gakuin, Yokohama.
- GRUBE. Miss Alice Grube (PN) returned to Japan on the Hikawa Maru on August 26, after a year's furlough in the United States, and is now residing at Wilmina Girls' School, Tamatsukuri, Higashi Ku, Osaka.
- HANNAFORD. Rev. and Mrs. Howard D. Hannaford (PN) and son, Hugh, returned to Japan by the S.S. Empress of Japan on September 3, after a year's furlough in the United States and are now residing at 3-B Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- HURD. Miss Helen R. Hurd (UCC) returned to Japan on September 14 after a year's furlough spent in Canada and England and has resumed her work in Shinshu. Her address is as formerly—Ueda City, Nagano Ken.
- JONES. Dr. F. M. Jones (PE) of St. Barnabas' Hospital, Osaka, who had accompanied Mrs. Jones and their son home, returned from a short visit in Canada. He will rejoin his family next year on regular furlough.
- KANE. Miss Marion E. Kane (ABCFM) returned from furlough on August 17, to resume work at Kobe College.
- KILBURN. Miss Elizabeth H. Kilburn (MEFB) having recovered her health, returned from the United States on August 26, to take up evangelistic work in the Hokkaido.
- KIRTLAND. Miss Leila G. Kirtland (PS) returned to Japan on the S.S. Empress of Asia on September 14, from regular furlough spent in the United States. She will be in evangelistic work in Takamatsu, Shikoku.
- KRAMER. Miss Lois Kramer (EC) returned from furlough in the United States on September 14, on the Tatsuta Maru. She will reside at 84 Sasugaya Cho, Koishikawa Ku, Tokyo.
- LANE. Miss E. A. Lane (CMS) returned from furlough on September 4, and

has resumed charge of the Women's Training School (Seishi Jo Gakuin), at Ashiya.

MUNROE. Dr. and Mrs. Harry H. Munroe (PS) returned to Japan on the S.S. Empress of Asia on September 14, from regular furlough spent in the United States. They have returned to their former work in Takamatsu, Shikoku.

NICHOLSON. Miss Goldie Nicholson (ABF) returned from furlough on August 3, is now living at 69 Hojoguchi, Himeji, and is on the faculty of Hinomoto Girls' School.

PARKER. Mr. and Mrs. K. A. Parker (UCC) and children have returned from furlough and Mr. Parker has resumed his work as principal of the Canadian Academy. Mr. Parker spent the year in study at Teachers College and Columbia University, New York.

SAUNDERS. Miss Violet A. M. Saunders (UCC) arrived by the Hiye Maru on September 8, after a furlough of two years, during which time she made a special study of Home Economics and Dietetics at MacDonald Institute, Guelph, Canada. Address: 96 Hoei Kami Cho, Fukui City.

SCHROER. Rev. and Mrs. Gilbert Schroer (RCUS) returned from furlough in America on September 23rd, and will resume work in Morioka.

SCOTT. Mrs. J. H. Scott, formerly a member of the American Baptist Foreign Mission Society, arrived in Japan on September 14 and has gone to Kobe where she will assist at Kobe College.

SPENCER. Rev. and Mrs. Victor C. Spencer (MSCC) and son, Christopher, returned to Japan on September 3, from furlough spent in England and Canada. They have returned to their former work in Nagoya. Address: 3 Higashi Kataha Machi, 3 Chome, Nagoya.

TER BORG. Rev. and Mrs. John Ter Borg (RCA) and two children returned from furlough on the Heian Maru on September 23, and will be located at No. 4, Meiji Gakuin, Tokyo.

TOPPING. Rev. and Mrs. W. F. Topping (ABF) returned from furlough on September 25, and will work in Himeji.

WALSER. Dr. and Mrs. Theodore D. Walser (PN) and son, Demarest, returned to Japan on the Hikawa Maru on August 26, after a year's furlough in the United States and are now residing at 19 of 9 Tsunamachi, Mita, Shiba Ku, Tokyo.

WILLIAMS. Miss H. R. Williams (PE) of St. Agnes' School, Kyoto, returned from furlough on September 15.

DEPARTURES

HODGES. Miss Olive I. Hodges (MP), former principal of Eiwa Girls'

- School, Yokohama, will leave for furlough in the United States on November 10, on the Hiye Maru. Address: c/o Board of Missions of Methodist Protestant Church, 576 North Charles Street, Baltimore, Maryland.
- KNIPP. Rev. and Mrs. J. Edgar Knipp (UB) of Otsu expect to sail on the P. & O. "Sawalpindi" on November 18 from Kobe. After spending a month in India they will go for a short furlough to the United States, returning to their work at Otsu next summer.
- NORMAN. Rev. W. H. H. Norman (UCC) and family of Kanazawa left on furlough early in June. Mr. Norman has been awarded one of the missionary fellowships at Union Theological Seminary, New York.
- OUTERBRIDGE. Mrs. H. W. Outerbridge (UCC) of Kwansei Gakuin and her son Billy left for furlough in Canada by the S.S. Empress of Japan sailing from Kobe on September 21.
- PIETERS. Miss Jennie A. Pieters (RCA) of Baiko Girls' School of Shimono-seki is returning to the United States permanently on the Taiyo Maru on October 12.
- ROE. Miss Mildred Roe (YWCA) sailed to the United States on furlough on July 21, and expects to return to Japan before next summer.
- VORIES. Dr. and Mrs. W. M. Vories of the Omi Brotherhood sailed by the Tatsuta Maru on September 28, for a four-months' tour in the United States. Their mail address in America will be in care of Mr. E. K. Hyde, 77 Gates Circle, Buffalo, New York.

CHANGE OF LOCATION

- ALLEN. Miss Thomasine Allen (ABF) is moving to Kuji, Iwate Ken, where she will carry on special work for women and children.
- BEKMAN. Miss Priscilla M. Bekman (RCA) has returned to Ferris Seminary, Yokohama, after a year of language study in Tokyo, where she resided at Meiji Gakuin.
- BUCKLAND. Miss Ruth Buckland (PS) who has been teaching in the Kinjo Girls' School in Nagoya has moved to Marugame, Shikoku, where she will be engaged in evangelistic work.
- CUDDEBACK. Miss Margaret E. Cuddeback (ABF) has moved to Osaka to be associated with the Mead Christian Center, Juso. Address: 50 Itchome Minami Dori, Moto Imasato Cho, Higashi Yodogawa Ku, Osaka.
- DE MAAGD. Rev. and Mrs. John DeMaagd (RCA) and two children will move to Kurume the first of October after spending a year at Meiji Gakuin in Tokyo.
- GRESSITT. Miss Felicia Gressitt, daughter of Mr. and Mrs. J. F. Gressitt (ABF) who taught last year in Kobe College, is assisting at Soshin Girls'

School, Yokohama, and studying at the School of Japanese Language & Culture.

LOGAN. Dr. & Mrs. Charles A. Logan (PS) and daughter, Ellen, have moved to Marugame, Shikoku, after spending two years in evangelistic work in Tokyo.

LUBEN. Rev. and Mrs. Barnard Luben (RCA) are now located at Meiji Gakuin, Tokyo, after a year in Kurume.

MOORE. Miss G. Helen Moore (MEFB) who has been in Fukuoka Girls' School for the past year, has come to Tokyo to attend the Language School, making her home at No. 4 Aoyama Gakuin.

PATTEN. Miss Lora Patten (ABF) has moved from Sendai to Tokyo for study in the Language School. Address: 51 Itchome, Demma Cho, Yotsuya Ku, Tokyo.

TOPPING. Rev. and Mrs. Henry Topping (ABF—Retired) have moved to 475 Nichome, Kami Kitazawa, Setagaya Ku, Tokyo.

WHITING. Rev. and Mrs. M. M. Whiting (UCC) of Kwansei Gakuin have recently moved from Nagamine Yama, Oishi, Kobe to the Kwansei Gakuin Compound.

BIRTHS

WILLIAMS. A daughter was born to Mr. and Mrs. F. T. Williams (JEB) in Karuizawa on July 29.

WOODD. A daughter, Katherine, was born to Rev. and Mrs. F. H. B. Woodd (CMS) in Osaka, on September 16.

MARRIAGES

MACKAY—MURPHY. Rev. Malcolm R. MacKay (PCC) was married to Miss Gladys M. Murphy (PCC) on August 10, in Karuizawa. Mr. and Mrs. MacKay are located in Nagoya, where they are doing work amongst the Koreans. Address: 37 Aioi Cho, Higashi Ku, Nagoya.

DEATHS

FULTON. Dr. Samuel P. Fulton (PS), president of Chuo Theological Seminary, Kobe, died in the Sanitorium in Karuizawa on September 15. Dr. Fulton was born in Kingstree, South Carolina, August 17, 1865. He arrived in Japan on November 24, 1888, and was married to Miss Rachel

- Peck on November 29. He is survived by his widow and two sons, one of whom, Dr. C. Darby Fulton, is Executive Secretary of Foreign Missions for the Presbyterian Church, U. S. Dr. Fulton was in educational work throughout his almost fifty years of service in Japan. From 1888 to 1900, he was in a boys' school, "Kyodokan" in Okazaki; from 1900 to 1906 he was a professor of theology in Meiji Gakuin, Tokyo; and from 1908 to the time of his death he was president of Chuo Theological Seminary, Kobe.
- GALGEY. Miss Louisa Adelaide Galgey (CMS) died in Kingston, Ireland, on July 28. She was eighty-two years of age, and had been working amongst sailors in Kingston for twelve or thirteen years since her retirement from the Mission. She came to Japan in 1899 and worked at Fukuyama where she was much beloved and is still remembered.
- HAGIN. Rev. Fred E. Hagin (UCMS) missionary in Japan from 1900 to 1921, died at his home in Glendale, California, on July 16. Mr. Hagin was an untiring evangelist yet found time to write various books and articles as well as to establish the East Tokyo Institute, a thriving social settlement center in Asakusa.
- HESSEL. Mrs. Egon Hessel, of Matsuyama, formerly of Kyoto, died in Osaka on September 21st. She came to Japan in 1931 with her husband for the East Asia Mission, but later they became independent representatives of the Confessional Church of Germany.
- HOLMES. Rev. C. P. Holmes, D.D. (UCC) of Fukui died in Canada on July 7. Dr. Holmes went to Canada on furlough in July 1937 and had been in poor health during his whole year of absence.
- SCHNEIDER. The Rev. D. B. Schneder, D.D., LL.D., (ERC) president emeritus of Tohoku Gakuin (Northeast College), Sendai, died there in his 82nd year on October 5th. He began his service in Japan in 1887, and had long been prominent among Christian educators. He had been twice decorated by the government.

MISCELLANEOUS

- BUCHANAN. The permanent address of Dr. and Mrs. Walter McS. Buchanan (PS—Retired) is 1323 Garden St., Santa Barbara, California.
- CARY. Miss Alice Cary (ABCFM) has been appointed for one year as Secretary of the Foreign Department of the American Board in charge of correspondence with Japan.
- CHIRGWIN. Rev. A. M. Chirgwin, General Secretary of the London Missionary Society and a delegate to Madras, visited Karuizawa and Nojiri and had a number of interviews before proceeding to China.
- GILLETT. Rev. C. S. Gillett (ABCFM) of Doshisha, Kyoto, spent the sum-

mer in California with his family, returning on September 3.

GOODSELL. Dr. Fred F. Goodsell, Executive Vice-President of the American Board, visited Japan between July 28 and August 19. He attended the Fellowship of Christian Missionaries Conference and studied the work of the American Board. He will spend a few days in Japan on his return from China, sailing for Fuchow on October 2. He is one of the delegates to the Madras Conference.

HOEKJE. Mr. Howard Hoekje, son of Dr. and Mrs. Willis G. Hoekje (RCA) of Meiji Gakuin, Tokyo, sailed on the Taiyo Maru on August 17, to enter Hope College, Holland, Michigan.

HORTON. Dr. Douglas Horton, recently elected General Secretary of the Congregational and Christian churches in the United States, arrived in Japan on September 25. He will proceed to China about the middle of October. He is a delegate to the Madras Conference.

HOWARD. Dr. A. T. Howard, now of Dayton, Ohio, who spent about twenty years in Tokyo as superintendent of the Japan United Brethren Mission, resigned as President of the Bonebrake Seminary, Dayton, Ohio, last May. He will continue to teach as professor of missions in the same seminary.

MCCRATH. Miss Etta S. McGrath (PE) who retired from the Kyoto staff of the American Church Mission six years ago, arrived in Japan on the S.S. Empress of Japan early in October, for a visit. She will spend part of the autumn in Kyoto, and will then visit Tokyo and other places.

MERRILL. Miss Ruth V. Merrill returned to her home in California after teaching music at Ferris Seminary, Yokohama, for one year.

MOSS. Dr. Leslie B. Moss, Executive Secretary of the Foreign Missions Conference of North America, spent the first part of September in Japan in his way to the Madras conference. The National Christian Council invited him to a tea party in Tokyo, and he was able to meet many people prominent in the government as well as in the Christian movement.

OUTERBRIDGE. Ralph E. Outerbridge, M. D., son of Dr. and Mrs. H. W. Outerbridge (UCC) arrived in Japan with his bride on July 9. They spent the summer in Nojiri, and sailed on September 16 for West China where they will take up medical mission work under the United Church of Canada.

ROSS. Mr. Robert Ross, (son of the Rev. C. Howard Ross of Los Angeles and formerly of the Baptist mission in Sendai, where Robert was born,) and Mrs. Ross arrived in Yokohama on September 24. He will teach in the government commercial college in Hikone.

SWETNAM. Miss Dorothy Swetnam finished her four years of teaching music at the Canadian Academy in June and is now teaching part time music at Ferris Seminary, Yokohama, and studying piano with Prof.

Kreutzer.

WENTZ. Dr. and Mrs. A. R. Wentz (ULCA) who have been visiting Japan and the Lutheran Church Mission, departed for Madras, India, *via* China from Moji on the Nikko Maru on September 25.

WINTHER. Rev. J. M. T. Winther (ULCA) of Fukuoka was the recipient of the degree of Doctor of Divinity from Dana College, Blair, Nebraska, in June of this year.

WOODSWORTH. Miss Sylvia Woodsworth of Queen's University and Mr. David Woodsworth of Toronto University spent the summer with their parents, Dr. and Mrs. H. F. Woodsworth of Kwansei Gakuin. Miss Daisy Chown of Kingston, Ontario, a sister of Mrs. Woodsworth, was also a visitor during the summer vacation.

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